A [redacted] Wm Johnston

Compendious Way

OF TEACHING

Antient *and* Modern

LANGUAGES.

The THIRD EDITION very much Enlarg'd.

By J. T. PHILIPPS, *Preceptor to his Royal Highneſs* Prince WILLIAM, Duke *of* CUMBERLAND.

LONDON:
Printed for W. MEADOWS, at the *Angel* in *Cornhill*. 1728.

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A

COMPENDIOUS WAY

OF TEACHING

ANTIENT and MODERN

LANGUAGES,

Formerly Practiſed by the LEARNED

Tanaquil Faber;

AND NOW

With little ALTERATION, ſucceſsfully executed in *LONDON*:

With OBSERVATIONS on the ſame SUBJECT by ſeveral eminent Men, *viz.*

ROGER ASCHAM, RICHARD CAREW, Mr. MILTON, Mr. LOCK, *&c.*

WITH

An Account of the Education of the DAUPHINE, and of his Sons, the Dukes of *Burgundy*, *Anjou*, and *Berry*; with the Marchioneſs of *Lambert*'s LETTER to her Son.

To which is added,

An ESSAY on RATIONAL GRAMMAR.

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By J. T. PHILIPPS, *Preceptor to his Royal Highneſs* Prince WILLIAM, Duke *of* CUMBERLAND.

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THE

INTRODUCTION.

A Reverend Divine, who is as deſirous to do Service to the next Generation, with regard to the Education of Youth, as he is zealous and indefatigable in this, for the Benefit of his Church and Country, did earneſtly preſs me ſome time ago, to draw up a Method for teaching the Learned Languages; telling me, he was of Opinion, that the *Greek* and *Latin* might be learned as other Languages are, in a ſhorter time, and to better purpoſe, if a right Method was obſerv'd; and that he had heard of a Boy, now a Student in a famous Univerſity, (brought up by me) who in the Space of three Years, attain'd to a competent Skill in

Hebrew, *Greek*, and *Latin*, beſides the ſpeaking of *French* and *Italian* very intelligibly, and underſtanding *Spaniſh* Authors.

I aſſured him that all this was Fact; and that the ſame Method, aſſiſted with good Natural Parts, Diligence, and Deſire to learn, would always produce the ſame Effect; and that, without Whipping, Beating, or the leaſt Degree of ſuch School-Diſcipline and Severity, which make many hopeful Youths hate Learning, and turn Truants before they are capable of knowing what Learning is.

In Compliance with the Requeſt of my worthy Friend, and with a View of doing ſome Service to others, I have preſum'd to meddle with this important Subject, in which both Prince and People, all Degrees and Orders of Men, are ſo nearly concern'd. The Proſperity of Church and State depend very much upon the Expeditious, as well as Chriſtian Education, we give our Children: For much Time and Expences might be ſaved thereby, and employ'd in making them Maſters of the *Engliſh* Tongue, and other Studies uſeful in common Life; ſuch as Hiſtory, joined with Chronology and Geography, ſeveral Parts of the Mathematicks, and ſome ingenious manly Exerciſes, uſeful for the Health both of Body and Mind; and more eſpecially, in giving our Youth a fuller View into all the Parts of the Chriſtian Religion, by imprinting, as much

as

as poſſible, upon their tender Minds, a Senſe of Divine Things. For as the Grammar-Schools leave them, ſo the Univerſity finds them: And 'tis a Miracle if *Metaphyſicks*, *Moods* and *Figures*, will ever influence their Morals, and make them better Men. Hence it comes, that our Reformed Church is too much obſcur'd and blemiſh'd by the diſorder'd Lives of both Prieſts and People.

Our Reformers were aware, that the Pulpits owe all their Succeſs or Diſappointments to thoſe Nurſeries of Youth; and that it was impoſſible to clear the Church of Prophaneneſs, Superſtition and Bigotry, until the Schools were firſt purg'd of Pedantry; by which I mean, a prepoſtrous Method of teaching uſeleſs Learning, *in ſpem futuræ Oblivionis*, to be forgotten again as ſoon as poſſible. For a Boy that has been accuſtom'd to learn without Book, hard Grammatical Terms, and *Latin* Rules, before he underſtands what they mean, is already diſpos'd to have a venerable Reſpect for all hard Words; ſuch as *Materia prima Barocco*, *Bocardo*, Purgatory, Tranſubſtantiation, *&c.* and will ever after be minding Sounds, more than Senſe or Signification.

WILLIAM LILLY, who had ſtudied in *Rhodes*, and travell'd into the Eaſtern Countries, was upon his Return home, made Maſter of St. *Paul*'s School, and drew up a ſhort Introduction

of Grammar in the *Engliſh* Tongue, and a larger one in *Latin*; which, by publick Authority, was introduc'd into Schools over all *England*. And tho' this ſhort Introduction, with the Help of a good Maſter, is ſufficient to attain the End propos'd by the Author; yet Boys, by the Tyranny of Cuſtom, are forced, even to this Day, to learn Rules in his *Latin* Grammar, which, without doubt, were intended rather for Maſters than Scholars; who from thence might in their ſeveral Countries, frame Rules in their Vulgar Tongues for the Service of their Diſciples; it being unreaſonable that the Principles of an unknown Language ſhould be taught in an unknown Tongue; and that the Learner ſhould be ſuppos'd to underſtand what he is going to learn, becauſe he does not underſtand it.

It is therefore to be wiſh'd, that for the Uſe of *Engliſh* Scholars, a ſhort Grammar might be perfected in the *Engliſh* Tongue, burthen'd as little as poſſible with obſcure Terms of Art. I have often wonder'd, that our Legiſlature has not taken this into ſerious Conſideration: And I have had the Curioſity to run over the chief Heads of our Common Law, and Acts of Parliament; wherein I find many remarkable Expreſſions of the Bounty of the *Engliſh* Nation towards the better Support and Government of the Church, and the Encouragement of the Miniſters thereof; but little or nothing for the Regulation of Schools, and Chri-

Chriſtian Education of Youth, and as little Encouragement for School-Maſters, who, I think, in ſome Senſe, may be ſaid to have the Care of Souls: Yet there is generally no Proportion in the Reward; tho' Learning, Piety, Diſcretion, and Diligence, are requir'd in the one, as well as the other, yet the hard Condition of School-Maſters is much the ſame as formerly in *Rome*, and deſcrib'd in the ſeventh *Satyr* of *Juvenal*, thus Engliſh'd by Mr. *Dryden*:

For, to breed up the Son to common Senſe,
Is evermore the Father's leaſt Expence.
And when they're dunn'd, their Parents ſeldom, they,
Without a Suit before the Tribune, pay.

I remember to have heard, that about thirty or Forty Years ago, it was a Cuſtom in the Dutchy of *Wirtenberg*, that Probationers or Students, who had gone through the ſeveral Branches of Divinity, and preſented themſelves for Preferment, were commonly firſt made School-Maſters in Towns and Villages, which they durſt not refuſe: But if they ſhew'd Capacity in that Employment, they were ſure of being advanc'd in the Church.

There were two Advantages the Government reap'd from that Method.

Firſt, People were not entruſted with Places of great Conſequence, 'till after they had made

it appear, that they were able to manage Poſts of leſſer Truſt.

Secondly, They roſe, as it were, from the loweſt Degree, to be better able afterwards to command their Inferiors, and acquir'd thereby a great deal of Experience; and the Employment of a School-Maſter, far from being deſpicable, became honourable; and young Scholars diſcharg'd their Duty the better in thoſe lower Poſts, being encouraged by the Proſpect of Advancement: Whereas in other Countries, School-Maſters commonly grow old in that Drudgery, and ſo neglect the Education of the Youth committed to their Charge.

Several of Queen *Elizabeth*'s Miniſters of State were very ſenſible of a Defect in the Education of Youth; and *Roger Aſcham* Eſq; Preceptor to Her Majeſty in *Greek* and *Latin*, was deſired by the Treaſurer Sir *Richard Sackville*, to draw up a Scheme for that purpoſe; which was publiſh'd after his Death, and dedicated to Sir *William Cecil*, Principal Secretary of State to the Queen.

This Book has ſome very good Hints on that Subject, if made uſe of in Schools, for writing a good *Latin* Stile: And the Reverend Mr. *Upton* did good Service to Literature, in geting it reprinted. The Author in his Preface has theſe remarkable Expreſſions. 'Some Men, 'friendly of Nature, but of ſmall Judgment in , Learn-

'Learning, do think I take too much Pains, 'and too much Time, in ſetting forth thoſe 'Children's Affairs: But thoſe good Men were 'never brought up in *Socrates*'s School; who 'ſaith plainly, That no Man goeth about a 'more godly Purpoſe, than he that is mindful 'of the good bringing up both of his own, and 'other Mens Children. Therefore I truſt, 'good and wiſe Men will think well of this my 'doing; and of others that think otherwiſe, 'I will think my ſelf, they are fit Men to be 'pardoned for their Folly, and pitied for their 'Ignorance'.

In the Reign of King *Charles* the Firſt, a Reformation of the Schools was in good earneſt going about; and *Amos Comenius* a Man born for ſuch Purpoſes, (as his many Labours of that Kind ſufficiently prove) was ſent for over in the Year Forty One, to direct the Work: But the Troubles of thoſe Times overthrew the Deſign; and we ſtill lament the yet unremedied Evil. See his Life in *Bayle*'s Dictionary.

The Famous *Milton*, and the excellent Mr. *Locke*, have written Treatiſes on this Subject: And *John Clark*, Maſter of the Publick Grammar-School at *Hull*, has likewiſe lately written very accurately on the ſame Theme, which he calls, *An Eſſay on the Education of Youth.*

Mr. *Solomon Lowe*, who now teaches a Boarding-School at *Hammerſmith*, is likewiſe of the

Number of thoſe, who are quite tired with the receiv'd Methods, and has lately publiſh'd a ſhort Scheme of Grammar to very good Purpoſe; and aſſures us in the Preface to this Work, That he has a Lad not yet eleven Years of Age, who, tho' nine Months before, he was a mere Stranger to the Sound of *Muſa* and *Amo*, now conſtrues *Livy* and *Virgil* very prettily, and is expert in the Fundamentals of *French* and *Italian*. This may ſeem very incredible to Gentlemen, who have ſpent ſeven or eight Years in Schools to learn the *Latin Syntax* by heart, and make miſerable *Latin* Themes, and worſe Verſes, before they ſcarce have heard the naming of thoſe noble Authors. But I aſſure you, if we follow the Indications of Reaſon, and go from Point to Point, in right, and not curv'd Lines, what this Gentleman advances, ſeems very practicable, and as conſiſtent with his, as 'tis conſiſtent with the vulgarly receiv'd, and everlaſting Method of learning Languages: Yet I dare ſay, that he makes no Uſe of the Conſtruing-Book to explain *Propria quæ Maribus* after the uſual Manner: *Dicas* thou may'ſt call, *propria* proper Names, *quæ* which, *tribuuntur* are attributed, *Maribus* to the Male-Kind, *Maſcula* Maſculine, *&c.* And yet this Conſtruing-Book the Author publiſhes to the World in the following pompous Manner: 'I long ſince, Gentle Reader, following the 'Examples of divers Learned Men, Conſtrued, 'and being thereunto importun'd by many,

, publiſh'd

'publiſh'd *Lilly*'s Rules of the Gender of Nouns, 'the Preterperfect Tenſes, and Supines of 'Verbs, his School-Precepts, commonly call'd '*Qui mihi*, &c. *Thomas Robinſon*'s Treatiſe of 'Heteroclites, and the *Latin Syntax*; which I 'did, being upon long and ſufficient Experience 'well aſſur'd, that a good Part of the Maſter's 'daily Pains, and the Scholar's fruitleſs Diligence being hereby removed, the one may, to 'the great Content of his Parents and Maſter, 'even by himſelf, with better Courage and 'greater Profit, learn his Leſſon in far ſhorter 'Time, and keep it more faithfully in Memory 'than he did before; and the other may chearfully, and with more Comfort and greater 'Credit teach more neceſſary things. *N. B. Proſodia* and *Figura* are both conſtrued, and ſold 'apart.

'*Thine in the Lord,*

'*WILLIAM HAINE.*

Any one may ſee, that if theſe or any other Rules had been in *Engliſh*, the Learner, as 'tis acknowledg'd in the above written Preface, would make a greater Progreſs in his Studies. Why then muſt he be plagued with *Latin* Rules, which can be of no Uſe to him, 'till they are tranſlated into *Engliſh*? And but of little Uſe then, becauſe diſguiſed and blended with

with *Latin* Words; as you may ſee above in the explicatory *Specimen* of *Propria quæ Maribus.*

But I dare ſay, the *Latin* Language carries with it the Face of Terror and Difficulty, for no Reaſon more, than becauſe it is the Price of Blood, and of a long and vexatious Slavery; and yet this common and trifling Method of teaching it, which (one would almoſt ſwear) was deſignedly calculated to torment Boys, and pick the Parents Pockets, is ſtill look'd upon by moſt Fathers as a Part of their Eſtate to be entail'd upon their Firſt-born Son; and more eſpecially, if they themſelves have paſs'd the Gantlet of *Quæ genus* and *As in præſenti*, and have learnt more *Latin* Rules without than within Book, and more by Heart than by Underſtanding.

Do but mention a ſhorter Method to ſome of theſe Gentlemen, and they'll take it as a great Affront, reflecting Diſparagement on their Maſters, and on their own Parts; and will tell you very roughly, that there is no Way to the *Eaſt-Indies*, but by the *Cape of Good Hope*; nor to the Knowledge of *Latin*, but by a *Latin* Grammar; for if you open a Canal from the *Mediterranean* to the *Red Sea*, you'll drown the World; and if you teach Boys in another Method, you'll prophane the *Latin* Tongue.

But I will lay before theſe Gentlemen the Account that *Montaign* in his Eſſays gives of the Method his Father took to teach him the *Latin* Tongue.

'I

'I would (ſays he) firſt be maſter of my own 'Language, then of that of my Neighbours 'with whom I had the moſt to do. I muſt 'needs confeſs, that the *Greek* and *Latin* 'Tongues are fine Ornaments in a Gentleman; 'but they are purchaſed at two high a Rate; 'therefore I will ſhew how they may be had 'much cheaper, and much ſooner than uſually, 'by a Method try'd on my ſelf: My Father 'having by all the Means and Induſtry poſſible, 'ſought among the wiſeſt Men of the Age, 'for a ſhorter Method of Teaching, than that 'univerſally receiv'd in Schools; being told 'that the tedious while which Youth ſpend in 'learning of Languages, is one Reaſon why 'we can never attain to that abſolute Per-'fection of Skill and Knowledge as the *Greeks* 'and *Romans*: The Expedient my Father found 'out was this; I being at Nurſe, and before 'I had the Uſe of my Tongue, was deliver'd 'to a *German*, who could not ſpeak a Word 'of *French*, but was very ready and skilful in 'the *Latin*. This Man whom my Father pro-'cur'd for that purpoſe, and to whom he 'allow'd a very conſiderable Salary, had me 'continually in his Arms, and was my only 'Overſeer. There were alſo two of his Coun-'trymen appointed for his Aſſiſtants, but much 'inferior to him in Learning, whoſe Buſineſs 'it was to attend me, and now and then to 'play with me; but all they ſpoke was the '*Latin* Tongue. As for others of the Family,

'it

'it was an inviolable Rule with my Father, 'that neither himſelf, nor my Mother, nor 'Man, nor Maid Servant, were ſuffered to 'ſpeak one Word in my Company, except ſuch '*Latin* Phraſes as every one had learned to 'chat and prattle with me. It were ſtrange to 'tell how every one in the Family profited 'therein: My Father and Mother learn'd it, 'and the Houſhold-Servants who were near 'my Perſon, underſtood it when ſpoken. In 'brief, we were all Latiniz'd, ſo that the 'Neighbouring Villages had their Share of 'it; inſomuch that at this Day, many *Latin* 'Names, both of Workmen and their Tools, 'are yet in Uſe among them. And as for my 'ſelf, I was above ſix Years old, and could 'underſtand no more *French* than *Arabick*; 'and that without Art, Rule, or Grammar, 'I had gotten as pure a *Latin* Stile as any 'Maſter could ſpeak; and the rather, becauſe 'I could neither blend nor confound the ſame 'with other Languages. If for an Eſſay they 'would give me a Theme, whereas the Faſhion 'in Colleges is to give it in *French*, I had it in 'bad *Latin*, to reduce the ſame into a clean '*Roman* Stile. And *Nicholas Grucchi*, who hath 'written *de Comitiis Romanorum*, *William Gue-* '*renti*, who hath commented upon *Ariſtotle*, '*George Buchanan*, that famous *Scotch* Poet, and '*Mark Anthony Muret*, whom both *France* and '*Italy* acknowledge to be the beſt Orator, '(all which have been my familiar Tutors)

'have

'have often told me, that in mine Infancy I 'had the *Latin* Tongue ſo ready and ſo perfect, 'that themſelves fear'd to take me in hand: 'And *Buchanan*, whom afterwards I ſaw at- 'tending the Marſhal *Briſſac*, told me he was 'about to write a Treatiſe of the Inſtitution 'of Youth, and that he took the Model and 'Pattern from mine.

Abbot *Calcavi*, a Learned Man in *France*, and Library-Keeper to *Lewis* the Fourteenth, was taught by the ſame Method, and was well skill'd in Nine Lauguages when but Thirteen Years of Age.

I find that our Countryman Mr. *Cowley*, who learned nothing while a Boy that he needed to forget when he came to be a Man, could never be brought to retain the ordinary Rules of Grammar; but convers'd with the Books themſelves whence thoſe Rules were drawn; and that (no doubt) was the better Way. He afterwards found this Benefit by it, that having got the *Greek* and *Latin* Languages as he had done his own, not by Precept, but Uſe, he practiſed them not as a Scholar, but as a Native.

Here follow the Words of *Cowley* himſelf:

And becauſe it is deplorable to conſider the Loſs which Children make of their Time at

at moſt Schools, employing (or rather caſting away) ſix or ſeven Years in the learning of Words only, and that too very imperfectly:

A Method ſhould be here eſtabliſh'd for the infuſing Knowledge and Language at the ſame time into them; and that this may be their Apprenticeſhip in natural Philoſophy. This we conceive may be done, by breeding them up in Authors, or Pieces of Authors, who treat of ſome Parts of Nature, and who may be underſtood with as much Eaſe and Pleaſure as thoſe which are commonly taught; ſuch are in *Latin*, *Varro*, *Cato*, *Columella*, *Pliny*, Part of *Celſus* and of *Seneca*, *Cicero de Divinatione*, *de Naturâ Deorum*, and ſeveral ſcatter'd Pieces, *Virgil*'s *Georgicks*, *Grotius*, *Manilius*: And becauſe the Truth is, we want good Poets, (I mean we have but few) who have purpoſely treated of ſolid and learned, that is, Natural Matters (the moſt part indulging to the Weakneſs of the World, and feeding it either with the Follies of Love, or with the Fable of Gods and Heroes) we conceive that one Book ought to be compiled of all the ſcatter'd little Parcels among the ancient Poets, that may ſerve for the Advancement of Natural Science, and which would make no ſmall, or unuſeful, or unpleaſant Volume. To this we would have added the Morals and Rhetoricks of *Cicero*, and the Inſtitutions of *Quintilian*: And for the Comedians, from whom almoſt all the neceſſary Part of common Diſcourſe, and all the moſt intimate

intimate Proprieties of the Language are drawn, we conceive the Boys may be made Maſters of them, as a part of their Recreation, and not of their Task, if once a Month, or at leaſt, once in two, they act one of *Terence*'s Comedies, and afterwards (the moſt advanc'd) ſome of *Plautus*'s: And this is, for many Reaſons, one of the beſt Exerciſes that can be enjoined, and moſt innocent Pleaſures they can be allowed. As for the *Greek* Authors, they may ſtudy *Nicander*, *Oppianus*, (whom *Scaliger* does not doubt to prefer above *Homer* himſelf, and place next to his adored *Virgil*,) *Ariſtotles*'s Hiſtory of Animals, and other Parts, *Theophraſtus* and *Dioſcorides* of Plants, and a Collection made out of ſeveral both Poets and other *Grecian* Writers. For the Morals and Rhetorick, *Ariſtotle* may ſuffice, or *Hermogenes* and *Longinus* be added for the latter: With the Hiſtory of Animals, they ſhould be ſhewed Anatomy as a Divertiſement, and made to know the Figures and Natures of thoſe Creatures which are not common among us, diſabuſing them at the ſame time of thoſe Errors which are univerſally admitted concerning many.

The ſame Method ſhould be uſed to make them acquainted with all Plants: And to this muſt be added a little of the ancient and modern Geography, the underſtanding of the Globes, and the Principles of Geometry and Aſtronomy.

They ſhould likewiſe uſe to declaim in *Latin* and *Engliſh*, as the *Romans* did in *Greek* and *Latin*; and

and in all this Travel be rather led on by Familiarity, Encouragement and Emulation, than driven by Severity, Puniſhment and Terror.

Upon Feſtivals and Play-times, they ſhould exerciſe themſelves in the Fields, by Riding, Leaping, Fencing, Muſtering, and training after the Manner of Soldiers, *&c.* and to prevent all Danger, and all Diſorder, there ſhould be always two of the Head-Scholars with them, to be as Witneſſes and Directors of their Actions. In foul Weather, it would not be amiſs for them to learn to dance, that is, to learn juſt ſo much (for all beyond is ſuperfluous, if not worſe) as may give them a graceful Comportment of their Bodies.

Thus far Mr. Cowley, *in his Propoſition for the Advancement of Natural Philoſophy*, p. 45, 46, *&c.*

It will be objected, that theſe Methods are impracticable, in Schools where there are Threeſcore or an Hundred Boys, and ought to be uſed only by private Tutors, who have the Care of only one or few Pupils.

But if they had been ſeriouſly and in good earneſt introduc'd into Schools, and the Experience of many had ſhewn it to be vain and frivolous (as it daily doth the eſtabliſh'd one,) I would allow it to be a good Objection: But till ſuch a Trial is made, the Objection it ſelf is null, and deſerves no Anſwer.

I ſhall

I ſhall inſert here another Example of a Boy in *Paris*, who learn'd to ſpeak *Latin* by Uſe alone, and could expreſs himſelf properly on any Subject, ſuitable to his tender Age, when but four Years old: And my Author aſſures us, that the Child did not only ſpeak properly, but corrected thoſe who made Uſe of barbarous and uncouth Expreſſions. *E. gr.* One ask'd him, *Ubi ibis à pradio?* The young Scholar told him, he ſhould have ſaid, *quo ibis?* And another having ſaid, *Conſcendere in equo*, the little Man told him, he ſhould have ſaid *Equum Conſcendere.* A third Perſon having made Uſe of the Word *Agaſo* for an Hoſtler, he told him immediately that *Equiſo* was the proper Word.

The Author ſhews very evidently the Antiquity, the Eaſineſs and Advantage of this Method; and how, if proper Maſters were imploy'd for that Purpoſe, it might take place in publick Schools; and ingeniouſly anſwers all Objections ſuggeſted to the contrary.

This Book has been tranſlated into *Engliſh*, and printed in *London*, 1669, for the ſake of thoſe, whoſe large Fortunes will permit them, if they pleaſe, to make uſe of this Method; which certainly is the beſt, both for forming the Manners, and regulating the Studies of Children of Quality, if able and ſober Men can be found to put it in Execution. See *Examen de la maniere d'Enſeigner le Latin aux En-*

ſans par le ſeul uſage, a Paris chez Jean Baptiſte Corgnior, 1668. But be it as it will, for I will not inſiſt upon it at this time; but in Compliance with the Humour of the Times, (for it is in vain to ſwim againſt the Tide) I ſhall preſent you with a Tranſlation of the Method of Education of Youth, which the learned *TANAQUIL FABER* made uſe of in teaching one of his Sons, and the famous Madam *DACIER*, his Daughter, lately deceas'd; that being warranted by ſuch Precedents, I may the more freely venture to account for the Method I follow'd in teaching the Youth, which gave Occaſion for this Undertaking: For I have no Authority to purchaſe Belief in the World; and had I placed my Method in the Front of this Treatiſe, I ſhould have been more obnoxious to the Cenſure of Grammarians; which I am very deſirous, and hope by this Courſe, in a great Meaſure to avoid.

THE

THE FAMOUS

Tanaquil Faber's

METHOD

OF TEACHING THE

Learned Languages.

Done out of FRENCH, *Written by himſelf.*

BEING reſolv'd to deliver here an eaſy Method for teaching Youth the *Latin* and *Greek* Tongues, I do aſſure my Reader, I ſhall not entertain him with meer ſpeculative Schemes, and fine Ideas of Education, as many others have done before me; but ſhall content my

ſelf with writing a plain and faithful Hiſtory of the Method I obſerv'd in the inſtructing one of my Sons. What follows, was drawn up at the Requeſt of a Perſon of Quality, who deſir'd to know what Courſe I took to teach my Child, ſo much talk'd of among the Learned of this City: To whom I return'd the following Anſwer.

My Son, whom you mention'd, was fourteen Years of Age when he died. I deſign'd to make him a Scholar, that in time he might be capable of ſome honourable Employment in a Foreign Nation; yet I aſſure you, Sir, I ſtudiouſly avoided making any Mention to him of *Greek* and *Latin*, till he was near ten Years old. I thought it ſufficient to teach him to read well, and to write a legible Hand.

The Boy being now in his tenth Year, I thought it high time to enter him in the *Latin* Tongue, tho' my ſelf was near twelve Years of Age before I began to decline *Muſa*; but I hop'd, that under my Care, he might begin two Years ſooner, and be a better Scholar at Fifteen, than I was in my ſixteenth Year. In a Word, I proceeded in ſuch a Manner, that before his Death (which happen'd towards the End of his fourteenth Year) he had twice read over the *Iliads* of *Homer* from the Beginning to the End; and would give an exact Account of every Word, as well as any *Greek* Profeſſor. He had likewiſe read *Virgil*'s *Æneids*, *Terence*, *Phædrus*,

Phædrus, *Ovid*'s *Metamorphoſes*, *Saluſt*, the firſt Comedy of *Plautus*, the firſt and ſecond of *Ariſtophanes*, and the three firſt Books of *Livy*, beſides other ſmaller Authors, which are neceſſary to be learned for the better underſtanding theſe already mention'd, and which, without doubt, are the moſt beautiful Pieces of the *Greek* and *Latin* Tongue; ſuch as *Eutropius*, *Aurelius Victor*, *Juſtin*, *Æſop*'s Fables, and the five Hiſtorical Books of the New Teſtament. I had almoſt forgot to tell you, that when he was going into his thirteenth Year, I made him learn the *Hebrew* Verbs by heart, of one of my Friends, in hopes to make that Language ſerviceable in the finding out the Original of very many *Greek* Words now loſt.

Now, I may ask any wiſe Man, What might not the World expect from this Youth, had he liv'd to be twenty Years of Age? But let us return from Digreſſions: The ſame Day I began to teach him *Latin*, I inſtructed him likewiſe in the *Greek* Alphabet, which imploy'd us about five Days; becauſe the joining of the Letters makes the *Greek* Reading pretty difficult to Children at the beginning; and therefore I made uſe of *Robert Stephens*'s Alphabet, which is large and very fair; out of which he writ a Page every Day.

When he was once able to read that Language very well, I thought it was enough for that time, taking care only to make him repeat once a Week all that he had learn'd.

As touching the *Latin* Tongue, this has been my Method: I writ him out a great Number of Nouns, Pronouns, Verbs, Prepoſitions, and a great many Adverbs, with their reſpective Significations; and I'll let you know preſently with what View I did it. I made uſe of very large Paper, neatly bound in a *Quarto* Book, for this Purpoſe: For I am of Opinion, that the Imagination and Memory of Children are very much reliev'd, when the Schemes of Declenſions, and Conjugations are written or printed on large Paper, and with great and fair Characters: For I can ſay ſo much by my own Experience, that I could never abide to read any *Greek* or *Latin* Authors, but the Editions of *Plantin* or *Robert Stephens*; and when I read *Virgil* or *Horace*, I can learn an hundred Verſes out of a Book in an Edition of the *Louvre*, ſooner than ſixty in the ſame Space out of any other Edition. And this I know to be true by daily Experience.

Before I undertook to teach him the Declenſions of Nouns, I explain'd to him, in a *plain familiar Way*, what is meant by the Terms, Genders, Caſe, Number, and Declenſions: And that I might be ſure that he underſtood what I ſaid, I made him repeat Word for Word, my aforeſaid Explications. I took the ſame Courſe with the Pronouns and Verbs: And I remember, I told him, that whoever would be at the Pains to be a perfect Maſter of the firſt Conjugation, would in five Days time overcome

come all the reſt. And this was very ſerviceable to us, the Event verifying the Conjecture. And foraſmuch as Nouns are in their Declenſions, ſpecifically different from the Verbs, therefore Children are apt to forget the one whilſt they are learning the other. But to prevent this Inconvenience, the Learner ſhould repeat the Nouns, both at his going to bed, and at his riſing up.

But the Verb, of all the declinable Parts of Speech, being much the more difficult and intricate, the Scholar muſt not be ſuffered to go any further, till he can anſwer very readily to all theſe, or the like Queſtions; *In what Mood, and Tenſe, and Perſon, is* Audire? and, *What is that in* French? *Tell me the* French *of* Audire, *and in what Mood and Tenſe it is?* And, *is it not found in two different Places?* And when the Boy can anſwer readily to all ſuch Queſtions, he is in a fair Way, if under the Conduct of a diſcreet Maſter, to make a conſiderable Progreſs in a very ſhort time.

By this time, it being a Month ſince we began with *Muſa*, I thought it neceſſary to lay before him this *Latin* Sentence, or any of the like Nature, *Neque enim datum eſt cuilibet homini imperare cupiditatibus ſuis, & virtutum Chriſtianarum exempla conſtanter ſequi.* I dare ſay, the Boy will anſwer to all the Queſtions propos'd in that Sentence, if well verſed in the foregoing Leſſons: For he will tell you, that *datum eſt* is the third Perſon of the Preterperfect Tenſe,

and that *cuilibet* is the Dative Caſe of the Pronoun compoſit *quilibet*; that *homini* is the Dative of the third Declenſion; that *imperare* is the Infinitive of the firſt Conjugation; and as for the Word *exempla*, he will tell you (as he has yet no Knowledge of the *Syntaxis*) that 'tis either the Nominative, Vocative, or Ablative of the firſt Declenſion: But you'll ſay, he is miſtaken; then he will tell you it muſt be either the Nominative, Accuſative, or Vocative of the Plural of the Neuter Gender; and thus of the reſt of the Words in this Sentence: The only difficult Word is *ſequi*; and yet if he remembers the Verb *loqui*, which was given as a Model of a Verb Deponent, he can tell you, that 'tis the infinitive Mood: And therefore if we would proceed regularly, there ſhould be a tripple Scheme for every Conjugation; one for the Active Verb, as *Amo*; one for the Paſſive, as *Amor*; and one for ſuch Verbs as have the Paſſive Termination, but the Signification Active, as *Contemplor*; which, if neglected, the Child will be eternally diſtracted between the Paſſive Termination on the one hand, and the Signification Active on the other. Some will ſay, that this muſt be a ſtrange Method. To this I anſwer, that it matters not, whether 'tis a ſtrange or common one, if ſo be it is in reality very ſhort and uſeful: And Experience teaches, that by one Week's Exerciſe of this kind, you will gain four whole Months. Another will tell me, that the Child being ignorant

norant of the Signification of the Words, he will be groping in the Dark, not knowing which Way to take: I anſwer once more, that Experience has poſſitively declar'd in favour of this Method; beſides, no more is required at preſent, than to know the different Endings of Nouns and Verbs; and all theſe Things are diſtinctly taught in the Declenſions and Conjugations, if the Maſter has done his Duty in this Point. But it will not be improper to illuſtrate this Matter by another Experiment which I made ſome time ago, when I taught ſome Children the Rudiments of the *Greek* Tongue, who could tell me what Part of Speech, and what Caſe, Number, Mood, Tenſe or Perſon, any Word was, tho' they could not tell what the Word meant in *French*. The ſame holds true, in the learning of *Hebrew*, *Italian*, *Spaniſh*, or any other Language. In a Word, I am of Opinion, that there are but very few Maſters, who take the true Way to teach the Rudiments of Languages, and therefore 'tis no Wonder that they differ from me in this Point.

Fearing in the mean time, leſt the Child might not reliſh this ſort of Exerciſe, by too long Continuance in it, (which happens but too often) I diverted him a whole Week with reading the Hiſtory of the Heathen Gods. I explained to him the Life of *Cælus*, *Saturn*, *Jupiter*, *Neptune*, *Pluto*, not forgeting old *Silenus*, the Fairies, Harpies, and the Gorgons. I aſſure you, the Boy was ſo well pleaſed with the fabulous

bulous Theology of the Heathens, that tho' the Leſſon continued for four Hours running, yet he ſeem'd deſirous to have it drawn out to a greater Length. I made him repeat every Morning what he had read the Day before, and found he retain'd it very well: But the Deſcription I gave him of theſe Gods and Goddeſſes, was mix'd with ſomething ſerious, and ſomething very ridiculouſly extravagant; which mightily pleaſed the Boy for the time, and made ſo deep an Impreſſion on his Memory, that when we came to read over *Ovid*'s Metamorphoſes, *Homer*'s Iliads, and the Æneids of *Virgil*, I found he had not forgot the Family of *Saturn* for many Generations; but we are not yet ſo far advanced in our Studies. When I found my Scholar anſwered readily to any Queſtions propoſed upon any of the Conjugations, I took *Voſſius*'s Grammar, printed on the large Paper, to teach him to find out the Supines, and Preterperfect Tenſes of Verbs. This Exerciſe imploy'd us a whole Month: For I taught him at the ſame time, what Caſe thoſe Verbs required after them, when uſed in the *Latin* Tongue; and by this Way of proceeding, he learn'd the moſt difficult Part of the *Syntax* before he was aware, which otherwiſe is wont to give a great deal of Trouble to beginners.

I always examined him before he went to Bed, in what he had learnt that Day; for I take this to be the beſt Means to retain the fugitive *Ideas*, and to ſtrengthen the Memory, without

without which, all the ſtudying and reading is but to draw Water with a Sieve.

I muſt beſides, make this remark by the By, that Commendation and Praiſes have a mighty influence on the Minds of Children, and make them run on chearfully in the rougheſt Paths of Grammatical Difficulties: And no wonder; for Dogs, Horſes, and Elephants, will ſerve us more willingly when clap'd and encourag'd with fair Words.

Thus we finiſh'd the *Latin* Grammar; and as to the practical Part thereof, upon which, indeed, all depends, I carefully avoided the common Method of puting my Boy to make Exerciſes of any Sort: For after all the ſtir we make about the *Latin* Tongue, 'tis no more than any other Language: And I am well perſuaded, that no Man in his Senſes did ever begin to teach his Scholars the *Hebrew*, *Arabic* or *Spaniſh*, with making of Exerciſes: And whoever doubts what I here advance, is an utter Stranger to the uſe of Reaſon: But if any one will yet perſiſt obſtinately, and ask a Reaſon for what I ſay, I ſhall only deſire ſuch Perſons to take a little time to conſider the Nature of their own Queſtion. But that I may ſet this in a clear Light, pray, *Sir*, do but conſider, that there are but three Degrees in any Language; the firſt, is to underſtand; the ſecond, to expreſs the Sentiments of our Minds intelligibly to others; and the third, to write it elegantly. And this is certainly the Order of Nature; and

Nature

Nature and Reaſon are with me in this Caſe ſynonymous Terms, ſignifying the ſame thing; and whoſoever, by juſt Conſequence, leaves this Method, bids adieu to Reaſon; becauſe he neglects the true Dictates of Nature. Children have not yet any ſtock of Experience, and *Ideas* of Things, which Materials are certainly neceſſary to erect a Building: For *Archimedes* with all his Engines, and Skill in the Mathematicks, could not ſhew it without Stone and Timber. But let an eaſy Book, Hiſtorical or Fabulous, be put into a Boy's Hand, and give him a literal Interpretation of four or five Lines at firſt; which exerciſed continually for the Space of three Weeks, with a daily Repetition, you may then venture to give fifteen Lines: And if this is continued in Proportion for three Months longer, the Learner will make a greater Progreſs than is uſually made in two Years, according to the received Method of Schools.

The Fables of *Phædrus* being too difficult for a Beginner, I pitch'd upon two or three hiſtorical Chapters of St. *John*'s Goſpel in the vulgar Verſion, the Stile whereof is very ſimple, and therefore very fit and convenient for my Purpoſe. Beſides, my Child was no Stranger to what was there treated of: For he had read the four Evangeliſts in *French*. We read but a little at firſt, but with a great deal of Care; and repeated it exactly every Night and Morning following; and very often, when he repeated

peated a new Leſſon, I made him begin with the laſt foregoing; and for a Fortnights time we read two Pages a Day in a ſmall *Duodecimo*, and ſo ſoon finiſh'd our three Chapters.

In the next Place, I gave him an Inſight into the old Maps, which was highly neceſſary for the Underſtanding hiſtorical Books, which I deſigned immediately to put into his Hands: for nothing contributes more to the retaining hiſtorical Events in the Memory, than the Knowledge of the Places, and Scenes of the great Actions done in them: I therefore ſhew'd him the three principal Parts of the World, and their reſpective Situations: I taught him the four Cardinal Points, *viz.* the North, South, Eaſt and Weſt; and the *Latin* Names of eight Winds, which was of ſignal Service to us in the Progreſs of our Studies.

I ſhew'd him, moreover, the Situation of *Europe*, making no mention of Cities, Rivers or Mountains; judging it enough at firſt to tell him what a Cape, a Gulph, a Promontory, the Streights, and other Words of this Nature did mean.

In the next Place, I ſhew'd him the Diviſions of *Europe*, as they ſtand in the old Maps: For Example, I ſhew'd him were *Spain*, *Gaul*, *Germany*, *Italy*, and *Illyricum* were upon the Map; I made him mark out the reſpective Situations of thoſe Countries with his Pencil, as well as he could; and being mightily pleaſed with

with this ſort of Exerciſe, he acquitted himſelf pretty well.

Having made him ſo far acquainted with *Europe*, as I thought it neceſſary for that time, we took the Map of *Aſia*, obſerving the ſame Method as before; acquainting him with the Names of great Nations and Cities, as the *Arabians*, *Syrians*, *Armenians*, *Medes*, *Hyrcanians*, and *Perſians*; *Africa*, *Utica*, *Carthage*, and ſome other principal Places. Having made him thoroughly acquainted with theſe general Sketches of antient Geography, we began to read *Eutropius*'s Hiſtory, paſſing by ſome Paſſages in this Book for the preſent, as being too difficult for him at that time: But care was taken at our ſecond reading of that Author, to explain thoroughly what we had before ſtudiouſly omitted. 'Twas now that my young Diſciple pleas'd himſelf more than ever with his Studies; and his conſtantly repeating, Night and Morning, his former Leſſons, made them eaſy to him, and very diverting to my ſelf.

While we were buſy with *Eutropius*, I ſhew'd him the antient Maps of *Italy*, *Greece*, and *Sicily*, and the Map of *Tuſcany* by *Ortelius*, and the whole Courſe of the Mediterranean Seas, from *Egypt* to the *Uxine*, and thence to the *Streights* of *Gibraltar*. And 'tis certainly an unpardonable Breach of good Order, not to acquaint Children very early with theſe Things: For nothing can be more agreeable to an ingenious

nious Lad, nor more uſeful for the Underſtanding of Proſe and Verſe, as we found it afterwards, when we came to other Authors; becauſe the Boy had quite another Opinion of himſelf than he had before; and his following Leſſons Geographically ſeaſon'd, where more acceptable to his Taſte; and no Wonder, ſeeing his Imagination was mightily aſſiſted by the help of good Maps.

As ſoon as we had finiſh'd *Eutropius*, I put him to read *Aurelius Victor's* Hiſtory of famous Men (*de Viris illuſtribus*). This ſmall Treatiſe has the ſame Hiſtory as *Eutropius*; but being writ in a more elegant Stile, it is ſomething more difficult for a Child's Capacity; but the Matter being the ſame, he went through it very chearfully in a very little time, and made uſe of our Maps all along, as we did in *Eutropius:* But judging the Chapter of the Original of the *Romans*, (*de Origine Gentis Romanæ,*) to be too difficult for a Beginner, I paſs'd it by, and began with *Procas* King of *Albania*. *Victor* is a proper Author to begin with; but 'tis neceſſary that the Teacher be well vers'd in the Chronological Part of the *Roman* Hiſtory, from the building of *Rome*, to the Death of *Auguſtus Cæſar*, that he may propoſe proper Queſtions to his Pupil. As for Example, *When did ſuch a Perſon live?* or, *When was ſuch a Battle fought?* and other Queſtions of the ſame Nature. Which are eaſily anſwer'd, if the Learner has but diligently peruſed the little Hiſtory

Hiſtory of *Eutropius*. 'Tis an Obſervation of *Scaliger*, and a very juſt one too, that the little *Roman* Hiſtorians are more exact in the Hiſtory of the Republick of *Rome*, than the larger Volumes: But we muſt not extend this to the Hiſtory of the *Roman* Empire.

In the next Place we undertook *Juſtin*, which, with its great Variety of ſurprizing Events, did divert the Boy exceedingly. We read every Day three Leaves of *Elzevir*'s Edition, paſſing by ſome difficult Paſſages, as that wherein the Antiquity of the *Scythians* and *Egyptians* is diſcuſs'd, the Deſcription of *Sicily*, and the tedious Harangue of *Mithridates*; but we went thro' all theſe Paſſages at our ſecond reading of this Author, aſſiſted with our Maps, as uſual, which, by this Time, were become very familiar to him.

I judg'd it now time to begin the *Greek*; for the third Reading of *Juſtin* was no longer Study and Labour, but rather Delight and Pleaſure to him. I therefore drew up for the *Greek*, ſuch another Grammar as I had done before for the *Latin*, *viz.* the bare Schemes of Nouns and Verbs, adding thereto the inclinable Words which are moſt in common Uſe; eſpecially thoſe denoting Numbers, as *one*, *two*, *three*, &c. for thoſe Things ſhould be always taught a Child at his firſt Entrance upon *Greek*, *Latin*, or any other Language; becauſe there is hardly any intire

intire Sentence in any Tongue, but ſome of theſe Particles are made uſe of; and therefore a perfect Knowledge of them contributes very much to the ſpeedy and perfect Underſtanding of any Language whatſoever, eſpecially the *Greek*, whoſe Beauty chiefly conſiſts in the true underſtanding and right placing of theſe Particles. Beſides, if the Adverbs and Numbers are not committed to Memory at firſt, you'll be always obliged to have recourſe to your Dictionary; becauſe theſe little Words occur every Moment, and conſequently will be a great Loſs of Time. I took care likewiſe to draw a little Scheme of the Prepoſitions, with their moſt uſeful Significations, and the Caſes govern'd by them reſpectively. The reſt is to be learned by Obſervation and daily Practice; which, if diligently minded, and the nature of *Ellipſis*, or Abbreviation (frequently made uſe of in all Languages, and eſpecially in the *Latin*) being well underſtood, you'll ſoon maſter the Syntax, whether *Greek* or *Latin*, the moſt difficult Part thereof depending upon the Particles, commonly called *Prepoſitions*; which often gives contrary Significations to Verbs, and very often to be underſtood, and are not expreſs'd, for Brevity's ſake.

Having taken the ſame Care, and the ſame Method to make him thoroughly acquainted with the Declenſions of *Greek* Nouns and Verbs, as I had done before in the *Latin*, except only where the different Genius of this Language

required a different Method of proceeding: I gave him a *Greek* Book, in which he did not underſtand one Word, except his Adverbs and Prepoſitions, which he had learn'd by heart before. When he learn'd his Conjugations, I began to ask him theſe, or the like Queſtions; *Is this Word a Verb or a Noun? and if a Verb, of what Conjugation, Mood, and Tenſe, is it? If that other Word is a Noun, of what Number and Caſe is it?* He anſwer'd pretty well to theſe Queſtions, aſſiſted only by the Knowledge he had of the different Terminations or Caſes of Nouns, and of the Conjugations of Verbs. But finding that he did not like this kind of Exerciſe, I explained to him by way of Diverſion, the Arguments of *Ovid*'s *Metamorphoſes*; and promis'd him to reſume this Book, as ſoon as he had likewiſe explain'd St. *Matthew*'s Goſpel in *Greek*. He told me, with regard to *Ovid*, that he thought he was a Man of great Wit; and he hop'd to be agreeably diverted in his fabulous Metamorphoſes.

We advanced very ſlowly in our *Greek* Lectures, becauſe we had a mind to be very exact: And I made him write the moſt difficult Words into his Paper-Book, and mark the leſs difficult with his Pencil. We read at ſeparate Hours the Metamorphoſes: But, I confeſs, the two firſt Pages of this Book were too difficult for my young Gentleman, the Matter thereof being no Way ſuitable to a Child's Capacity, as the Beginning of the ſecond Book alſo is;

tho'

tho' with the help of the Celeſtial Globes, he underſtood it pretty well; but complain'd now and then of this Book's Difficulty. I told him, that ſo was your *Eutropius* at the Beginning, and your *Juſtin* too, but you overcame them both: Have Courage therefore, for you ſhall be agreeably entertained in the next Leſſon, wherein the four Ages of the World are finely deſcribed. Which Deſcription ſo charm'd the Boy, that he was in Love with *Ovid* ever after. I told him what *Montaign* ſaid of this Author, who was younger than he, when he read *Ovid*.

But I muſt tell you, that I explain'd the Leſſons firſt, and made him take notice of ſeveral Things which had otherwiſe eſcap'd his Obſervation. And when he came himſelf to read the ſame Leſſon, he improv'd upon what I had ſaid, and ſeem'd to underſtand more than my ſelf; which kind of little Pride is to be encourag'd in Beginners.

We carried on at the ſame time, the Goſpel of St. *Matthew*, and proceeded to St. *Mark*; and repeating now and then what he had learn'd in his *Latin* Grammar.

'Tis incredible how much he profited by reading St *Mark*'s Goſpel: For he found it very eaſy; and believ'd he was already Maſter of the *Greek* Tongue. And it was now that I made him repeat over and over the *Greek* Verbs, till at laſt he deſir'd me to give him ſome other *Greek* Leſſons, ſaying, *What need of all this repeating the ſame Verbs?* I reply'd, that I would

teach him the Dialects. *Dialect*, said he, *I don't understand what it means.* *No matter for that*, said I; *Believe me only for this time*; and so we went on, and finish'd the Gospels of St. *Luke* and St. *John*, with a great deal of Ease, putting an end likewise to *Ovid*'s Metamorphoses. But being in love with that Book, he ask'd me very agreeably, Whether there was not another Volume of these Metamorphoses? I said, *No.* *I wish there was*, said he. *But we can make two Volumes of one*, reply'd I, *by reading it over the second time.* *With all my Heart*, said he; *for I like it mightily.*

Hereupon I explain'd to him the *Greek* Dialects, which I reduc'd to two kinds, the *Ionick* and the *Dorick*. Herein lies the greatest Difficulty of this Language. But supposing the Scholar already perfect in the foregoing Part of the Grammar; you'll render the Dialects very easy, by informing your Disciple, that what he has learned hitherto, is the common vulgar *Greek*, and that Dialects are but Exceptions. As for Example; When you decline a Noun, or conjugate a Verb otherwise than we have hitherto, that Word so declined or conjugated, is a Dialect, or an Exception from the general and received Way of declining Nouns or conjugating Verbs. And having read to him some Chapters of *Cerinthus* the Grammarian upon the *Dialects*, I made him decline Nouns, and conjugate Verbs, according to those two mentioned Dialects, for five Days together.

Then

Then I put him to read the Fables of *Æſop* in *Greek*; and made him take notice as he went on, very carefully of all the Dialects that occurred; and continued the ſame Method in reading two little *Greek* Poems, the one entituled, *The Battle between the Frogs and the Mice*; and the other, *The Adventure of* Leander. In the firſt, I ſhew'd in a burleſque Stile, the Hero of the Poem, and the ridiculous Names and Proweſs of the Combatants; which will be always had in Admiration by every ingenious Reader. And as for the Adventure of good *Leander*, he was very well acquainted with it before: And therefore I had nothing elſe to do, but to lay before him the Map of the *Helleſpont*, and ſhew the antient Towns of *Seſtus* and *Abydos*.

And whereas we advanc'd very ſlowly in theſe Dialectick Lectures, we repeated at our Leiſure the Metamorphoſes of *Ovid*, from the Beginning to the End: Which Task being fully diſpatch'd, we undertook the *Iliads* of *Homer*; which I ſet off with all imaginable Commendation, according to my uſual Cuſtom: Not that I intended thereby to diſplay my Rhetorick, but to induce my Pupil to conceive a favourable Opinion of *Homer*.

It will not be amiſs to acquaint you, that I made this Remark on *Homer's Iliads*, which no one, I think, obſerv'd before me, *viz.* That the reading of *Homer* is more accommodated to the Genius of young Beginners, and much

eaſier than any of the *Greek* Authors written in Proſe. This is true in Fact, and has been experienced in the Perſon of my Son, and by *Joſeph Scaliger* before my Time; who began his *Greek* Studies with the reading of *Homer*, and the three Tragedians; and my ſelf in my fourteenth Year, began with the ſame Author, when I could not ſo much as read *Greek* before I was twelve Years of Age. And the Method of the *Greeks* themſelves put this out of doubt: For their Children begin with the reading of the *Iliads*. But, it may be, ſome one will object, Why then did you begin with your Son in reading the *Greek* Teſtament? I anſwer, becauſe I thought it reaſonable that my young Diſciple ſhould know as much of the common *Greek* Proſe, as the *Grecian* Children do, when they begin *Homer*: But beſides, that Experience favours this Method of proceeding, I have ſolid Reaſons to alledge in favour of it; the *Greek* Claſſicks in Proſe, are full of long-winded Sentences; they have ſo many Inverſions and Diſturbances of natural Conſtruction, and the Verb ſo remote from its Nominative Caſe, that tho' a Child knows the Meaning of every *Greek* Word in theſe long Sentences, yet 'tis with a great deal of Difficulty he can find out the Senſe of the whole Period, which never happens in reading of *Homer*.

That his Stile is ſublime, and his *Ideas* great and noble, is very true; yet ſuch as are acquainted with this Author, will likewiſe confeſs

ſeſs, that his Thoughts are very diſtinct and clear, and his manner of conceiving and writing are very eaſy and natural, and not ſurpaſſing a Child's Underſtanding, if under the Conduct of a prudent Tutor. Moreover, all Poets, Orators and Philoſophers, (*Epicurus* only excepted) borrow a great deal of *Homer*, who is look'd upon as a Commentary on them all. And I muſt not forget to tell you, that the reading of *Homer* will teach the true Senſe and Uſe of *Greek* Particles, (wherein conſiſts the Beauty and Grace of this Language) better than any other Author, unleſs he can be rivall'd in this Point by *Herodotus*.

Another little Advantage accruing from reading this Author, is this, That *Homer* writing in Hexameter, a Boy will get by heart fifty Verſes before he can learn fifteen Lines in Proſe: For the Quantity of Syllables is very eaſy in *Greek*. This is confirm'd by daily Experience: For I can learn an hundred fine Hexameter Verſes without Book, not miſſing a Word, in one Hour's Time; whereas I cannot learn ſix of the long Periods of *Cicero*, but that I muſt always forget ſome little Word or other.

Having continued our Lectures in *Homer* till the twelfth Book; at other leiſure Hours we entertained our ſelves with the *Latin* Tongue: We read *Saluſt*; and I remember very well, that my Pupil took more Delight in reading

the *Jugurthine* War, than that of *Catiline*; and the Boy was herein certainly in the right.

Having finish'd the first twelve Books of the *Iliads*, I observ'd my Son was tir'd with reading of *Homer*; he us'd to tell me, *This is fine indeed; but methinks 'tis something tedious. Well then*, said I, *let us leave him there with all his Gods and Goddesses for the Space of five Weeks, and then you will find him as charming and diverting as ever.*

We spent two Days in finishing *Salust*, and then began the Fables of *Phædrus*, which diverted him exceedingly. The *Embassy of the Dogs*, and the *Fidling Prince*, and some other Passages in that Book are very agreeable.

The Reason why I was willing to bring him acquainted with this Author, was, because I design'd to prepare the Way for reading *Terence*: And I dare say, of all the Classicks, there is none resembles this Author's manner of Writing so much as *Phædrus* does. But you will say, *What did you do in Greek in the Interim? For surely, it must not be discontinu'd.* I saw that he was disgusted with *Homer*; and therefore he wanted some other *Ragous*, before this Author was to be resum'd. So that I made choice of the first Comedy of *Aristophanes*, passing by some immodest Passages; as that wherein *Carion* leads on the Boars, and where an old Virgin is introduc'd, complaining that she was not serv'd as usually, since *Plautus* had recover'd his Sight, *&c.*

The

The Child was ſo touch'd with the Beauty of this Author, that he thank'd me heartily for bringing him acquainted with this Comedy. I have heard it often ſaid, that there is a ſenſible Pleaſure in obſerving the viſible Growth of young Trees; but I am ſure there is a great deal more, in ſeeing the Growth of a young Wit. He us'd to tell me now and then, that he imagin'd himſelf to aſſiſt at the acting of a Farce, every time he was reading this Part of *Ariſtophanes*.

I ſent him, with ſome of my Friends, to ſee ſuch Sports, becauſe I am of opinion, that ſeeing Mountebanks, and reading Comedies are very proper for Children: For if you debar them of the Pleaſures and innocent Diverſions conſiſtent with Morality and good Breeding, and no ways in themſelves criminal, you will never perſuade them to love their Studies: And this a prudent Tutor would always have in view.

'Twas now that I judg'd it high time to begin with *Virgil*'s Æneids; and that we might carry on our Deſign ſucceſsfully, I explained to him the Argument prefix'd to each Book; thereby to give him a full Proſpect of the Poet's Deſign at once: Which, that he might the more diſtinctly comprehend, I laid before him the Map of the Mediterranean, deſcribing thereon the Voyage of *Æneas*, and the Map of *Italy*, for the better underſtanding the Provinces, and principal Places mentioned in the ſaid Poem:

And

And for the better Underſtanding the Sixth Æneid, and the Deſcription of *Virgil*'s enchanted Buckler, we review'd *Eutropius* and *Victor*, till the Time of *Tiberius*.

And in as much as all this, as alſo a Comedy of *Ariſtophanes*, call'd *Plutus*, was rather a Diverſion, than a laborious Study to my Boy, I proceeded to the Explanation of the Play *de Nubibus*, in a burleſque merry Stile, taking care at the ſame time to give him a juſt *Idea* of Plays in general, and of the State and Nature of the Stage.

Theſe comical Lectures of *Ariſtophanes* ſerved as Sauce to the grave Stile of the *Latin* Poet, which we began two Days after: For the Child told me now and then, that *Virgil* was really more difficult than *Homer*; and ſurprized me one Day very agreeably, by telling me, that *Homer*'s *Iliads* ſeem'd to him more ſmooth and flowing than the *Æneids* of *Virgil*.

I allow'd his Obſervation to be juſt, and his Taſte exquiſite; but I aſſured him at the ſame time, that the Study of the *Æneids*, was as neceſſary as that of the *Iliads*; and that *Virgil* was the Prince of the *Latin* Poets. And as for the Harſhneſs he complain'd of in *Virgil*, I aſſured him, 'twas wholly due to the Genius of the *Latin*, which is more rough than the *Greek* Tongue: But we will talk of theſe Matters when you are a Man; and I ſhall tell you my Opinion of both theſe Poets, and ſhew

you

you the Reaſon why *Virgil* ſeems to you to be ſo difficult.

Having finiſh'd the aboveſaid charming Play of *Ariſtophanes*, I put him upon repeating his *Greek* Verbs and Nouns, according to the two principal Dialects already mention'd; which frequent Repetitions confirm'd him in what he had learned, and render'd his ſubſequent Leſſons very eaſy.

Upon our finiſhing the laſt mention'd Play of *Ariſtophanes*, we reſum'd the *Iliads*, and advanc'd to the Twentieth Book, without meeting with any conſiderable Difficulty.

However, to render his Studies as agreeable as poſſible, we read the Comedies of *Terence*, paſſing by, deſignedly, their reſpective Prologues, which are very difficult, but not ſo uſeful as many more eaſy Paſſages are. We were come half way in this Book, by which time we had likewiſe ended the *Iliads*, and ſo laid aſide reading the *Greek* for a while, reſolving to ſpend all our Time in finiſhing *Terence*, which did not detain us very long: But having from time to time read over before, the *Amphitrion* of *Plautus*, he ſaid, that this one Play had given him more Diverſion, than all the Comedies of *Terence* put together.

When we had gone thus far, I drew up for his Uſe, ſhort Chronological Tables, commencing from the Siege of *Troy*, and ending with the Reign of *Tiberius*. I ſhew'd him how to make uſe of theſe Tables, by asking him ſeveral little

Queſtions

Queſtions out of the Hiſtories of *Juſtin* and *Eutropius*. For example; I ask'd him how many Years there were from *Darius*, or the Battle of *Marathon*, to the Birth of Chriſt? And what Number of Years he reckon'd from the Sea-fight of *Salamis*, to *Alexander*? How many from *Epaminondas*, to the Death of *Julius Cæſar*? Fixing his Memory on the Sixth Olympiad, the Foundation of *Rome*, the firſt, ſecond, and third *Carthaginian* War; the three great Civil Wars of the *Romans*, and on the Birth of Chriſt as being the moſt remarkable *Epocha's* in Hiſtory. Theſe are the firſt Sketches and Out-Lines of Hiſtory; and yet how many are there, who charge themſelves with the Education of Youth, and themſelves know little or nothing of theſe firſt Elements of Chronology? I made him likewiſe peruſe carefully a Catalogue of the Kings of *Perſia*, and another of the *Ægyptian* Kings; which are eaſily learned, and are profitable for excellent Uſes.

Our next Author was the great *Livy*; and that the reading thereof might be more pleaſant and profitable, I laid before him the Map of *Rome*, done by *Peter Ligorio*; which Map he had look'd over already, and was acquainted with it pretty well: But I ſoon found, that *Livy* is no Author for Children, the Sentences thereof being very long, and ſcarcely to be pronounc'd in one Breath. Having therefore finiſh'd the third Book of the firſt Decad, we proceeded therein no further; but reſum'd what

we

we had left of the *Iliads*; which the Child diſpatch'd with that Facility and Readineſs, that was very ſurpriſing.

The Boy indeed, had a happy Genius, and Nature ſeem'd to have deſign'd him for Arts and Sciences, his Complection was ſanguine and melancholy; the firſt Quality is the Mother of good Humour, and the other of Application and Diligence. I did likewiſe my Duty, in ſeaſoning my Explications now and then with Ridicule and Jokes, to produce Laughter and Merriment: For I have found this Method to help the Memory exceedingly.

I muſt on this Occaſion tell you alſo very freely, that I do not wonder how more than one half of the Boys, committed to the Care of School-Maſters, do become downright Aſſes, rather than Learned Men. I know, that Children are often link'd to Books, tho' they have no Capacity at all for ſtudy. In ſuch a Caſe, I blame not the Maſter, if he does but ingeniouſly acquaint the Parents of the Child's Incapacity. If he does not, I ſhould be loth to call him an honeſt Man: But if they cannot diſcern a Child's Incapacity, I ſay, they themſelves are Dunces; And what can we expect from their Diſciples, but to be Dunces like themſelves?

At the ſame time we ended the *Iliads*, we finiſh'd likewiſe the four Books of *Virgil's Æneids*, which are much eaſier than the foregoing ones.

I con-

I conclude, by asking once more every conſiderate Man, and your ſelf, SIR, in particular, what Lengths had this Boy gone, and what Progreſs had he not made, had he attain'd to the Twentieth Year of his Age? How many *Greek* and *Latin* Hiſtorians? How many Orators, Moraliſts, and Tragedians, had we read over? For the moſt difficult Part of our Studies was already happily accompliſh'd.

All this, that I have perform'd, may be done; and, it may be, much more than all this, by the Directions of good Maſters: But he who merits this Title, ſhould be well acquainted with what he undertakes to teach. He muſt be very diligent, wiſe, and prudent in Behaviour, and Maſter of his Paſſions: for Peeviſhneſs will deſtroy all. He muſt likewiſe have an entire Love for his Pupils. But inſtead of this, How many idle, ignorant and peeviſh Men are employ'd in Schools and Colleges? Very bad Qualities in thoſe who are entruſted with the Education of Youth, and more eſpecially, of Gentlemens Children.

He ends his Narrative, with the following *Latin* Letter.

Illuſtrif-

Illuſtriſſimo Viro, D. D. *de Morangy*,
Sacræ Majeſtati ab omnibus Conſiliis.
S. P. D. *T. Faber.*

TEnuiſſimum Libellum, qui nuper à me dictatus eſt, auſus ſum ad te mittere, Vir illuſtriſſime. De illo riſores, genus otioſum, & nulli bonæ rei natum, ſcio quid dicturi ſint: Sed ego, qui à Natura paulò faſtidior, & interdum viciſſim deriſor, illorum, ſententiam, ſeu levitatem potius, ac ſcurrilitatem, haud magnopere morabor, qui mihi conſcius ſim, quædam in hoc tantillo ſcripto poſita à me eſſe, que ad utilitatem & profectum honeſtiorum puerorum, (ſi parentes ſenſum aliquem Literarum habuerint) haud ſane mediocriter pertinebunt.

Hoc certè liquidò affirmem, pueros intra pauculorum annorum ſpatium ita inſtitui & informari poſſe, ut qui via pervulgata deducti fuerint, puerulos dicas, illos autem viros eſſe, & ad ſplendorem literarum natos dejeres. Sed utcunque hæc erunt, tuum judicium exſpectabitur, Illuſtriſſime Morangy, *quod longè acerrimum eſt, non modò ubi de Rep. agendum eſt apud Principem, ſed in genere etiam literario; qui ſcilicet priſcos illos ſcriptores, tibi in familiaritatem adjunxeris, & in illorum cœtu graviorum curarum intervalla conſumas.* Vale diu.

The Subſtance whereof in *Engliſh* is thus:

'*SIR*,

'*SIR*,

'I Make bold to ſend you the encloſed little 'Treatiſe. I know what Treatment the 'common School-maſters will give it; a lazy, 'good-for-nothing pack of Pedants. But, as 'I think my ſelf a better Judge, and laugh at 'their fooliſh by-rote Methods, I ſhall deſpiſe 'their poor ſcurrilous Reflections; being verily 'perſuaded, that Parents (if they have any 'ſenſe of ingenious Education,) will find in 'this ſmall Tract, what will be of ſingular 'Service in training up their Children in good 'Literature.

'Thus much I will be bold to ſay, That 'Youth may be inſtructed in ſuch a Method, as 'to be deem'd Men and Scholars at thoſe ear-'lier Years; when others, educated in the com-'mon Road, deſerve only the Name of School-'Boys.

'But I defer this whole Matter to your 'Judgment, which is of the utmoſt Penetra-'tion, not only in thoſe Affairs which concern 'the Publick, but the learned World alſo; the 'little time you have to ſpare from the Affairs 'of State, being devoted to the Muſes, and 'the Study of good antient Authors.'

I am, &c.

I think it very proper to acquaint the Reader in this Place, with the Perſons concerned in this Treatiſe, *viz.*

Mr. *TANAQUIL FABER*, the Author of the foregoing Book, was the Father of the famous Madam *DACIER*, ſo well known for her Commentaries on many of the *Greek* and *Latin* Authors, who was inſtructed by her Father, according to this Method of teaching, and at the ſame time with her Brother, who was the Occaſion of writing this Narrative; as it is atteſted in the *Journal des Scavans* of the 9th of *December* 1720, *viz.*

'*Anne de Faber*, Daughter of *Tanaquil de* '*Faber*, born in *Saumur*, 1651. She was about 'eleven Years of Age when her Father (who 'was a Profeſſor of *Greek* and *Latin* in that 'Univerſity) form'd a Deſign of giving her a 'learned Education; the Occaſion whereof was 'this:

'While he was teaching one of his Sons 'the Rudiments of Grammar, in the ſame 'Room where Madamoiſelle *la Faber* was em-'ploy'd at her Needle; ſhe, as a Perſon wholly 'unconcern'd, did now and then ſupply her 'little Brother with proper Anſwers to the 'moſt intricate Grammatical Queſtions propos'd 'to him by the Father, when ſhe found he 'could not help himſelf.

'The Father took this Hint, and reſolved 'to make her a Scholar. So ſhe was brought up

'according to the foregoing Method, and became the Ornament of her Sex, as well as 'a Reproach to Men employ'd in the Study of 'Learning, but ſpend their Lives in Lazineſs 'and Ignorance.

THE

THE
Author's METHOD
OF TEACHING
LANGUAGES.

THE foregoing Method being for the moſt Part the ſame with my own, this *Narrative* will be ſo much the ſhorter; but in every Point as true and faithful.

The Boy, whoſe Education I undertook, was going in his 13th Year, and could read *Engliſh* very well, and write a legible Hand. His Parents being in mean Circumſtances, and not having wherewith to bring him up in Learning, did earneſtly deſire me to get him into ſome Grammar School, where he might have his Education *Gratis*. I told them that I had no Acquaintance with any Truſtees or Directors

of ſuch Schools; and that it was a very difficult Matter to get a poor Boy to be ſettled on thoſe Foundations, purſuant to the pious Intentions of the Founders: For Men, who are far from being in poor Circumſtances, are not aſham'd to ſerve themſelves with thoſe publick Charities, in favour of their own Children.

But returning home, I conſider'd, that if this Boy had a Genius, and a Deſire to learn, I might find it very practicable to inſtruct him according to the Method recommended by the Great *ERASMUS*, and *LUDOVICUS VIVES*, who drew up a Scheme of teaching the *Latin* Tongue, for the Uſe of the Princeſs *Mary*, purſuant to the earneſt Deſire of *Catherine* of *Spain*, *Henry* VIIIth's Queen; and alſo by our learned Countryman Mr. *Locke*, in his Treatiſe of Education: Which, becauſe none would be at the Pains to put in Practice, has been look'd upon hitherto, no otherwiſe. than as an ingenious Romance, for the Amuſement of the learned World, to be followed and made uſe of only in the Schools of *Eutopia*, or in ſome enchanted Iſland.

The next time I met the Boy's Father, I bid him ſend his Son to me in the Evening, that I might make a juſt Eſtimate of the little Man and his Manners, by narrowly obſerving his Inclinations, and making a Trial of his Capacity.

Dr. *Huarte*, a learned *Spaniard*, in his excellent Book, entituled, *Examen of Wits*, would have,

have, in a well regulated Society, proper Officers to try the Capacities and Inclinations of Children, before they are tied to the Study of Literature, or to any other Employment: For natural Inclinations, aſſiſted with true Rules and Induſtry, would ſupply the Commonwealth with Men eminently skilful in their reſpective Callings: But for want of ſuch publick Examiners, School-maſters, and Tutors, might, if they acted ingenuouſly, make up this Deficiency in a great Meaſure, as the Jeſuits do in their Schools, by obſerving their Scholars Inclinations and Capacities: For tho' they cannot preciſely tell for what Calling a dull Boy may be proper, yet one may venture to aſſert, that Nature never deſign'd a Blockhead to improve Arts and Sciences: But thro' want of the like early Enquiries, as we find among Artiſans, Men of excellent Parts, which if improv'd, had made them eminent Scholars; ſo we may ſee many Graduates and Maſters of Arts, who, making but a poor Figure in the learned World, would, in all probability, have diſtinguiſhed themſelves, had they been ſent to ſerve their Country in the Wars. Inſtead of this, our Schools never trouble themſelves with ſuch Diſquiſitions; but, like *Noah*'s Ark, receive all Kinds, *clean and unclean*; *Accipiunt pecuniam, & poſt decennium mittunt Aſinos in Academiam*; *take the Parents Money, and after ten Years ſend their Sons to the Univerſities*; from whence they come home every whit as learned as *Cicero*'s Son at

his return to *Rome* from *Athens*, who remained all his Life an *Ignoramus*, the very Reverſe of his Father's great Learning and Eloquence.

But to return to my Narrative; the Boy came to me accordingly, on the ſecond Day of *May*, 1717; and upon my examining him, I found that his Memory and Judgment was good enough to make a conſiderable Progreſs in Learning, if ſeconded with Diligence, and aſſiſted with a natural eaſy Method.

My firſt Leſſon was purely Moral, to put him in mind, that the great and chief Deſign of Learning, is to inſtil virtuous Habits into the Minds of Youth, and to lead them in the fair Paths of divine Wiſdom, before they have contracted any Acquaintance with Vice, or are led away by the deluding Pleaſure of the Senſes: For if this is neglected, ill Cuſtoms are unavoidable, and hardly ever after to be broken off. All the Charms of Eloquence, and Strength of Reaſoning, whether from the Pulpit or the Preſs, are ſeldom found effectual enough to diſengage thoſe from vicious Habits, who had the Misfortune, through the neglect of Parents or Maſters, to imbibe them from their Childhood.

I told him moreover, that the next End he ſhould propoſe to himſelf by Learning, was, an honeſt Livelihood in any Station of Life, that God Almighty would be pleaſed to place him in, that he might be thereby capable of doing ſome Service to Mankind. He was very attentive

tive all the time, and told me, he would heartily endeavour to obſerve my Inſtructions.

I then proceeded, and ſhew'd him the Cauſes, Nature and Uſe of Languages in general, and more particularly of the *Latin* Tongue; telling him in general Terms, how it came to be the univerſal Language of *Europe*, and continues to be ſo ſtill; and that no Man could pretend, with any hopes of Succeſs, to be either a compleat Divine, Phyſician, or a Lawyer, without ſome Skill in this Language; and that no Art or Science could be learn'd without it; becauſe the beſt Books written on theſe Matters are chiefly publiſh'd in this noble Tongue.

I hinted to him likewiſe, that the *Latin* Tongue had four handſome Daughters, to wit, the *French*, *Italian*, *Spaniſh* and *Portugueze* Languages, all very uſeful for a young Man, who would put himſelf forward in the World; and very eaſy to be attained in a ſhort time, when the *Latin* is once well underſtood: For if he could but get the good Will of the Mother, the Daughters would chearfully comply with his Deſires.

I aſſured him at the ſame time, that the *Latin* was as eaſy, and attainable as any other Language, if taught in a right Method: But if to ſome ſhe is ſtiff and humourſome, 'tis becauſe ſhe is taught in a prepoſterous Manner, and painted in ſuch hideous Shapes, that many are afraid to accoſt her; and all the fair Sex tremble at the Sound of a *Latin* Word, ever

ſince the time of the glorious Queen *Elizabeth*: Whereas the *French*, *Spaniſh*, and *Italian*, are courted by every one, and careſs'd by both Sexes.

I aſſured him in the laſt Place, that I would never beat him upon the Account of his Learning; but that he ſhould take ſpecial Care to avoid telling of Lies, or committing any other unbecoming Action; for in ſuch a Caſe, I would not fail to have him ſeverely puniſhed by his Parents.

For Exclamations, Menaces, and Puniſhments, are not only preſent Evils, which Humanity requireth ſhould be ſpar'd as much as is poſſible, but they are alſo Sources of Evils, which Prudence obliges to prevent. Nothing ſtreightens the Heart like Fear and Grief; and I know not to which of theſe two, the Soul or the Body, theſe two Paſſions are moſt contrary. The tediouſneſs of learning a Leſſon one loves not, the Fear of being puniſh'd if one ſay it ill, the Fretfulneſs for having been puniſh'd, keep Children always alarm'd, and make them loſe a great Part of the Ingenuity, Chearfulneſs and Frankneſs they have, in an Age, wherein nothing more ſhould be thought on, than to confirm their Health, by forming them, at the ſame time, to an innocent Gayneſs; to a Confidence in thoſe who have the Conduct of them; to a Freedom from Anger; to a Love of their Duty; and to a Conſideration, from the Conduct uſed towards them; that *Honeſty* and

Juſtice

Juſtice in all Things are the only Good which Men ſhould put a value upon.

The beſt Means to ſink into the Minds of Children this Maxim (which is more important to Society, than all the Languages in the World) is, to accuſtom them not to be puniſh'd, but for Actions repugnant to Juſtice. And that will not only ſerve to cauſe them to make a great Diſtinction of thoſe kinds of Duties; but alſo to bind them the more to the Obſervance of them, in that the Puniſhments being more rare, they accuſtom themſelves leſs to, and are the more ſenſible of them. This is not ſaid, as if we were not obliged ſometimes to chaſtiſe them for other Faults; but it is as well the ſurer as the better, not to put our ſelves upon a Neceſſity of multiplying thoſe kinds of Chaſtiſements.

When I conſider'd the former Days of my Youth, and the Years of Affliction, which had been many; when I was driven on circularly in *Latin* Bondage, as a Horſe in a Mill, continually moving, but making no Progreſs; or as a *Jonas* in the *Whale*'s Belly, making long Voyages, but ſeeing nothing about me, and often threatned by hard Task-maſters, who made me ſerve with Rigour; I did in compliance with the Dictates of Reaſon, and with my own Inclinations, reſolve, that this Boy ſhould, from thoſe Misfortunes, reap ſome Advantage, and gain Knowledge by (what I apprehend

prehend to be) the Miſtakes and Blunders of other Men.

In order to put theſe Intentions in Execution, I ſtudiouſly avoided as much as poſſible, the mentioning of Grammatical Terms: as, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Prepoſition, Interjection, commonly called *The eight Parts of Speech*, Subſtantive, Adjective, *&c.* and ſuch puzling Words, the *Diſtillations of Metaphyſical Heads*, who thro' groſs Ignorance, or knaviſh Deſigns, throw them in the way of Youth, that begin to learn the *Latin* Tongue; which I verily believe, might be learned in leſs time than a Boy can attain to a true Knowledge and diſtinct *Idea* of Subſtantive, Adjective, Genitive, Accuſative, *&c.* and the like Grammatical Terms; which prepoſterouſly ſuppoſe the Child to be already a Logician, a Metaphyſician, and very well accuſtomed to abſtracted Notions. And I may venture to ſay, that a Lad will ſooner learn any Propoſition in Geometry, Geography, Heraldry; or run up to its Original, the Genealogy of any of the Princes of *Europe*, and that with a great deal of Accuracy, than he can tell you in plain *Engliſh* what he means by *Genitive*, and *Accuſative Caſes:* And I think, 'tis a Method not only prepoſterous, but dangerous in its Conſequences: For it diſtorts the Judgment, depraves the rational Faculty, and indiſpoſes the Mind to enquire after the Nature and Cauſes of Things, and diſpoſes it credulouſly to ſwallow

low Mill-ſtones with paſſive Obedience, and implicit Faith.

It will not be improper in this Place to recite the Opinion of a *French* Author, who ſhews, that Children are capable to underſtand many of the Sciences, and even the moſt Important, and the moſt Neceſſary. For that Purpoſe, it would ſuffice to alledge, that 'tis a thing which hath been try'd, not only by the Antients, (as appears from many Paſſages in *Plato* and *Ariſtotle*,) where there are expreſs Places, but alſo by the Moderns; and that moſt of the Sciences may be ſo propos'd, that the Study of them, will be rather a Divertiſement, than a Labour. But it will be fit to add, that though we had no Experience of it, yet it were eaſy to foreſee, that it would be ſo by Reaſon. For thoſe that are ty'd to the teaching of *Latin* by Rules, muſt the more readily grant, that they ſuppoſe Children are capable to underſtand them. But, there are none of all thoſe who teach Grammar, who knows not that it contains,

I. The *Ideas* of the different Parts of Diſcourſe.

II. The Rules for each of thoſe different Parts.

III. The Rules of their Compoſition, called *Syntax*.

They

They muſt therefore judge Children capable to underſtand that, even from the Age of ſix or ſeven Years. And indeed, I have known ſome of that Age, who had paſs'd through all thoſe three Parts, and underſtood them. Now, I ſay, that whoſoever is capable to enter into that Knowledge by that Way, is capable alſo to enter into almoſt all Sciences, eſpecially thoſe, the Object of which is ſenſible.

I. What concerns the *Ideas* of the different Parts of Diſcourſe, we muſt grant, can't be underſtood, unleſs you make it general at leaſt, the Diſtinction of Subſtance, Accident, Place, Time, Action, Paſſion, and of all the Relations thence reſulting; which comprehend that Part of the Metaphyſicks, we call *Categories* or *Predicaments*; which we know to be very abſtract, they being invented only to facilitate the mental Diſtinction of many things, which we commonly ſee confus'd in Nature. Now, who can doubt, but it will be more eaſy, to ſhew to a Child the riſing and ſetting of the Sun and Moon, and the other Principles of Coſmography, which they may be directed to ſee, without vexing them with Abſtractions; and afterwards to make them paſs to Geography, and the other Sciences depending thereon.

II. As to the different Inflections or Accidents of Speech, Who ſees not that they depend on a thouſand Abſtractions from Perſons, Time paſt, preſent,

preſent, and to come? That the *Infinitive* comprehends in its *Idea*, the Abſtraction of all the Differences of Time, Numbers and Perſons? That the Diſtinction of thoſe *Moods*, depends on the Diſtinction which is between the *Idea* of the ſimple *Indication*, and that of *Command*, and *Deſire*, *&c.?* That the *Caſes* of *Nouns* are at leaſt as abſtracted as the *Moods* of *Verbs*, and yet more difficult to underſtand? And this being ſo, Who can doubt, but a Child would be more capable to underſtand Hiſtory, with the help of Maps? That the *Genealogies* themſelves, which make one of the greateſt Difficulties thereof, would be more eaſy to him, than the reducing of a Derivative to its Primitive, call'd, *The Inveſtigation of the Theme*; and that it would be more ready to him to remember? *E. g.* That the King is the Iſſue of *Robert* Count of *Clermount*, Son of St. *Louis*, deſcended of *Hugh Capet*, iſſued of *Childebrand*, Son of *Charles Martel*, born of the Marriage of *Ansbert* and *Blitilde*, Daughter of *Clotaire the Firſt*; than to ſay, that ſuch a Word is the third Perſon of the ſingular Number of the Preter-plus-perfect Tenſe of the Subjunctive of the Paſſive of ſuch a Verb.

In ſhort, there is not a Child, which you may not make to comprehend ſooner the Demonſtration of that Theorem of Geometry (and of almoſt all others) which ſaith, *If two Sides are equal to two Sides, and the Angle to the Angle, the whole is equal*; than the ſimple Terms of the follow-

following Rule of *Syntax*; which may ſerve for an Example of many other Rules; *viz. If two Subſtantives meet of different Genders and different Perſons; then the Adjective or Relative of the Plural Number, muſt agree with the more noble Gender; and the Verb being alſo of the Plural, muſt accord with the more noble Perſon, or with the latter Subſtantive; or when the Subſtantives are of Things inanimate, the Adjective is to be put in the Neuter Gender, or it muſt agree with the latter Subſtantive.*

We might therefore teach Children to Read and Pronounce well, (which is a thing very rare and neceſſary;) to Write, to caſt Accompt; Hiſtory; Geometry, (ſo much as relates to ordinary Uſe;) the Principles of Mechanicks; the Anatomy of Man; the Principles of Phyſick; Hiſtory, and the Cuſtoms and Laws of their Country. And theſe are the Particulars of what may be call'd very uſeful, and very neceſſary Knowledge.

If you add thereto thoſe many other Arts, which regard Politeneſs or honeſt Divertiſements, as the Hiſtory of Nature, Coſmography, Geography, a general Scheme of Chronology, the Hiſtory of the greateſt and moſt illuſtrious Nations of the preſent and former times; that which is Natural and General in *Grammar*, (to which might be referr'd, what is particular in our Mother-Tongue;) the *Italian* and *Spaniſh* Tongues, the learning whereof will be render'd very eaſy by knowing the *Latin*: The *Greek*, Natural Philoſophy, Muſick, Engines, Perſpective

tive Hydraulicks; the Exerciſes of the Body, neceſſary to civil Society, as Dancing, (as far as it ſerves to a handſome Garb, and comely Behaviour,) Riding, Fencing, and Games of Wit and Dexterity.

If, I ſay, all theſe Things be added, for thoſe that are capable thereof, (which oftner happens than is imagin'd,) or ſome of them, for thoſe whoſe Genius is leſs ready; we ſhall find (without amuſing Children in things altogether uſeleſs,) wherewith ſo to fill up that Space of Time, that there will be many more, that will find it too ſhort for ſo many things, than there will be of thoſe, that are troubled how to ſpend it.

Yet, I cannot abſtain from making here an Overture, to thoſe who are capable of it. We might find in the Mechanicks, ſome very diverting, and very uſeful Spectacles or Sights, which, not tiring the Minds of Children, would fill them with certain *Ideas*, raiſing their Imagination, and rendring it capable to invent and produce of it ſelf.

There are few Mechanical Arts, where a Man of natural Endowments may not find much to learn: And I believe, that all thoſe, who will give themſelves the Leiſure to examine ſome of them, will find, that *Socrates* had reaſon to ſay, *There are none but* Artiſts *and* Craftſmen *that really know any thing.*

Gardening, *Huſbandry*, *Chymiſtry*, &c. will certainly furniſh young Men with very pleaſing and

and uſeful Divertiſements. And 'tis not eaſy to conceive, what great Knowledge may be drawn from thence, without which, one cannot well enter into the Study of *Natural Philoſophy*. Nothing were eaſier, than to ſhew the Uſes thereof in Particulars, and to diſpoſe thoſe Divertiſements in their natural Order; but that this is not a Place fit to treat thereof.

Thus far our Author, *Vide, The Examen of the Way of teaching the* Latin *Tongue to Children, by Uſe alone; Tranſlated from the* French, *and printed in* London, *1669.*

But to return to my Scholar:

Wherefore, to avoid the Inconveniencies aforeſaid, I ſhew'd him in familiar Terms, that all the Words in any Language may be reduc'd to three Claſſes or Kinds; namely, Words denoting the Names of Things, or Qualities explaining their Nature. *2dly*, Words ſignifying any Action or Suffering. And *Laſtly*, Words which are employ'd in joining other Words and Sentences together; and in expreſſing the Circumſtances of Things, and the Manner how any Thing or Perſon acteth or ſuffereth; and ſometime to expreſs the Paſſion of the Mind: For what the Grammarians call *Pronouns* and *Participles*, are but *Qualities* or *Adjectives*; and *Ego, Tu, Sui*, are Names of Things irregular in their Elections or Endings, and doing the Office

Office of Deputies to other Words, for the avoiding frequent Repetitions, and therefore call'd *Pronouns*. And the remaining Words, commonly call'd *Pronouns*, may be reduc'd under the Heads of *Qualities* or *Adjectives*.

I illuſtrated every one of theſe Particulars with proper *Engliſh* Examples, and explain'd the Grammar Terms as I went along, that he might not be ignorant of the common Language us'd in Schools. Now, if any one will ſtiffly contend for the number *Eight*, and that the *Latin* Speech muſt be divided exactly into ſo many Parts; I muſt confeſs, I have nothing to offer in favour of my Diviſion here propoſed, but that 'tis very natural for a Beginner, and ſufficient for a Youth, whoſe Memory muſt not be over-charged with many Diviſions and Subdiviſions at his firſt ſetting out.

I ſhew'd in the next Place, that the Names of Things or Perſons may be conſider'd ſix manner of Ways; or, if I may be allow'd to expreſs it, to have ſix different Faces or Aſpects, whether it denotes one, or many, which in *Engliſh* are diſtinguiſh'd by Particles ſet before them. As for Example:

A Man,	*A Man,*
Of a Man,	*O Man,*
To a Man,	*From a Man.*

Which ſix Particles give ſo many different, or at leaſt, additional Significations to the Word

MAN; and which different Significations in the *Latin* are expreſs'd by ſome Change made in the End of a Word. For Example:

Muſa, *a Song*, *O Song*, and *from a Song*.
Muſæ, *of a Song*, and *to a Song*.
Muſam, *A Song*.
Muſæ, *Songs*, and *O Songs*.
Muſarum, *Of Songs*.
Muſis, *to Songs*, and *from Songs*.

But when to take each Word in the one Senſe, and not in the other, a further Practice will make it eaſy. After he was perfect in this, and could readily anſwer to ſuch like Queſtions as theſe: What is *Muſam* in *Engliſh*, *i.e. a Song?* What is *Muſarum* in *Engliſh*, *i. e. of Songs?* What is *Muſas*, *i.e. Songs?*

Then I let him have the Grammar, and bid him go on himſelf to the four other Claſſes of *Latin* Words, all differing from one another, in their Endings and Terminations.

While we were imploy'd in teaching the Declenſions of Nouns, we made no uſe of *Hic*, *Hæc*, *Hoc*; for this confounds Children, and inclines 'em to think, that this Article is an eſſential Part of *Latin* Names; whereas in Truth and Propriety of Speech, *Hic* has no more to do with *Dominus*, *Hæc* with *Muſa*, or *Hoc* with *Regnum*, than *Bonus*, *Bona*, *Bonum*, or any other Adjective.

But

But ſome will ſay, that the Gender could not be diſcern'd without the Article. I anſwer, That this is a vulgar Error: For the Termination, Nature of Things, and Uſe, which very often is the chief Rule of Speaking, do determine the Genders of Nouns. The Word *Dominus* is not of the Maſculine Gender becauſe it has *Hic* before it; but we put *Hic* before it, becauſe it is of the Maſculine Gender.

Indeed, *Greek* Nouns have Articles prefix'd before them; as, ὁ Κύριος, *a Lord*; but it is otherwiſe in the *Latin* Tongue.

I proceeded to explain the Nature of Words, which are vulgarly called *Adjectives*; or, as I call'd them, *Qualities* or *Accidents*; and ſhew'd, that they vary in their Endings, as the Noun Subſtantive, or the Names of Things do, ſome whereof have a tripple Ending in ſeveral of the ſix Caſes, or Regards above-mentioned; as *Bonus*, to be joined to Names Maſculine, and in all its different Endings like *Dominus*; *Bona*, to Words Feminine, and declined like *Muſa*; and *Bonum*, joined with Words of the Neuter Gender, and declined like *Regnum*. There are others declined with two, and ſome with one Termination; and may be apply'd to Words of all Genders.

Then I employ'd him for ſome Days in joining readily the Adjective with the Subſtantive in the ſeveral Caſes, Genders, and Degrees of Compariſons, both in *Engliſh* and *Latin*, in re-

gular Words only; without meddling for the preſent with Exceptions and Irregularities; being well aſſured that we ſhould meet with them in another Place, and when the Lad would be more able to deal with them: For why we ſhould antedate Difficulties in Grammar, any more than anticipate them to our ſelves in the ordinary Occaſions of Life, I confeſs I don't underſtand.

When I found him pretty ready in anſwering to any Queſtions in the Chapter of *Subſtantive* and *Adjective*, I went forward in the Expoſition of the *Engliſh* Grammar, which treats of Words that ſignify *Acting* or *Suffering*; and indeed, this is by a great deal the moſt intricate Part of any Language, but more eſpecially of the *Latin* and *Greek* Tongues: For, as it has been ſhew'd already, all the various Endings of a Noun, both ſingularly and plurally, don't make (generally ſpeaking) above eight or nine different Endings, to expreſs all its different Aſpects, or additional Significations; whereas a Verb, or a Word denoting ſome Action and Paſſion, may have (ſpeaking within compaſs) one hundred and fifty Meanings, reſpectively different, and all to be diſtinguiſh'd only by the various Endings of the Word: For three Things are conſider'd in every Action; the Manner how, the Time when, and the Perſon by whom 'tis done. The Perſons are, *I*, *We*, *Thou*, *Ye*, *They*; the Time is either paſt, preſent, or to come. The Time paſt has three ſeveral Inſtances,

or

or Degrees; as for Example; *I came to you at Eight o'Clock in the Morning; you then got out of Bed, and your Brother had written his Task. I came*, ſhews the Time perfectly paſt, and therefore called Preterperfect Tenſe. The Preter-im-perfect and the Preter-plu-perfect Tenſe have always a Relation to ſome other Action; as in the Example before us; in *Latin* thus: *Veni ad te horâ octavâ matutinâ; tum è lecto ſurgebas, & frater tuus jam ſcripſerat exercitium.* The Future Tenſe has a Relation to the Time to come; as, *I ſhall play*; the Preſent Tenſe ſignifies an Action done now. And Action is either ſimply narrative, as, *I write*, and therefore called the *Indicative Mood*; biding or commanding, *as write thou*, and called the *Imperative Mood*: *All* the other Manner of ſpeaking, ſuppoſing ſome Condition upon which the Action depends, may be all referr'd to that which is called *the Subjunctive Mood*, and which is ſeldom uſed without ſome Particle going before it; as, *if*, *when*, *that*, &c. And laſtly, when an Action is conſidered without any Relation to Perſon or Time, 'tis called *Infinitive*, which indeed, may be look'd on as a Noun indeclinable.

Having premis'd things of this Nature, which I thought might give the Child a clearer Inſight into the Nature of Verbs, I ſhew'd him to find out thoſe various Significations; firſt, in the *Engliſh* Tongue, by carrying the ſame Word thro' all the five Times, ſix Perſons, and four Moods, in the Active and Paſſive Voices; as

for Example; *I love, I am loved, I ſhall Love, I ſhall be loved*, &c. We did the ſame with the Verb *Am, Art, Is*, &c.

[There is lately publiſhed a little *Engliſh* Grammar by Mr. *Dyche*, much after this Manner, which will not be only uſeful, to give Children a better Notion of the *Engliſh*; but help them alſo in learning the *Latin* Verbs, and in ſpeaking and writing properly.]

When I found he underſtood readily the *Engliſh* Part of Grammar, I encourag'd him to learn the *Latin* Conjugations, and ſo we began with the Verb *Sum*; for the Conjugations are the ſame to Verbs, as the Declenſions are to Nouns; and I aſſur'd him, if he could but maſter four Words, *viz. Amo, Doceo, Lego*, and *Audio*, both in the Active and Paſſive Voices, Time and Obſervation would make all other Words very eaſy. I explain'd laſtly, the Nature of Verbs *Neuters*, ſo called, becauſe they ſeem'd to ſignify neither *to do* nor *ſuffer*; as, *I am*, or *I exiſt*, &c.

I came next, purſuant to my former Diviſion, to the Words indeclinable, which have but one Ending, and therefore have no Difficulty attending them; as, *above, below, here, there, yeſterday*, &c. Some of theſe do ſignify the Manner, Time, Place, or ſome other Circumſtances of doing; and are therefore call'd *Adverbs*, or Accidents adhering to Verbs; others denote ſome Relation of one Thing or Perſon to another; as, Diſtance, Situation, Caſualty; and

and are either prefix'd to compound Verbs, or preceed Nouns; as, *foretel*, *contradict*, *againſt*, &c. and therefore are call'd *Prepoſitions*, whereof there are about thirty in Number, which make the Noun next following them to be put in the Accuſative Caſe; for Example, *ad* to, *apud* at, *adverſus* againſt, *&c.* and theſe following, *à*, *ab*, *abs*, from, *&c.* require an Ablative Caſe; and *ſuper* upon, *ſub*, *ſubter* under, either an Accuſative or Ablative: All the undeclinable Words or Particles ſhould be committed to Memory; becauſe they occur in every Sentence; and to look for them in a Dictionary, muſt be very troubleſome to a Learner, with great Loſs of Time.

I told him at the ſame time, that many of the Prepoſitions had Degrees of Compariſon, and became Adjectives; as *citra*, *citerior*, *citimus*; *intra*, *interior*, *intimus*, &c. And the Lad having gain'd a general Acquaintance with the Nature, Kinds, Properties and Flections of Nouns and Verbs, I directed him to explain a few Sentences in *Janua Linguarum*, a Book which comprehends moſt of the *Latin* Words, digeſted into twelve hundred ſhort Sentences in *Engliſh* and *Latin*; ſo that he had no need of hunting after the Words in the Dictionary: For moſt commonly the want of being acquainted with the Genius of the *Latin* Tongue, makes young Beginners pick out the moſt improper Words, which gives the Maſter new Work and Trouble to ſet them in the right Way; and thus the

Time is miſerably miſpent in bewild'ring themſelves in a Labyrinth of Dictionary-Words, of very different Significations, tho' of the ſame Sounds, for want of Skill to make Choice of ſuch as are proper for their Purpoſe. I am very well aſſured, if the *Latin* Teſtament was publiſh'd with a literal *Engliſh* Tranſlation interlin'd, Men of Buſineſs, who have any Time to ſpare, if they would but ſpend a Week or a Fortnight to learn their Verbs or Nouns, may in a ſhorter Time than I dare expreſs here, attain to the Underſtanding of any *Latin* Author in Proſe. If ſome of the Claſſick Authors were thus publiſh'd, it would be good Service done to the Publick.

Thoſe Gentlemen, who hold the Tradition of the Antients, ſay, that this is no more than to learn their Leſſon by rote; and I ſay ſo too: For all Languages are ſo learn'd, and no otherwiſe: And there's all the Reaſon in the World to make the Road as eaſy as poſſible to young Travellers: which is done effectually by this Method: For it imploys nothing but the Memory; and they go ſmoothly forward, without any Rubs in the Way, or loſs of Time, and with a great deal of Delight to find their Buſineſs ſo very eaſy, which is made ſo intricately difficult to many other Boys.

All this is ſo plain, and undeniably evident, that I know many Men, who have learn'd ſeveral Languages without the help of Maſter, Gram-

Grammar, or Dictionary, only by comparing their Teſtament in a Language they knew already, with that which they had a Deſire to learn. And thus they may underſtand the whole Book; which ſuppos'd, they may, with little or no Difficulty, underſtand any other *Latin* Books in Proſe: Yet ſo little ſenſible does the World appear of any thing amiſs in this Matter, that we hear of no Complaints made of the want of ſuch Helps; our Schools are very eaſy, and our School maſters proceed very contentedly, and hope in ten Years time to enable a Boy to travel to one of the Univerſities.

While we were reading over theſe Sentences before-mentioned, I took Occaſion from time to time, to mention the Verbs irregular; and bid him take particular Notice of them, thinking it ſufficient for this time, to recommend to his Obſervation theſe following ſhort Rules of Syntax, or Government of Words, *viz.*

Firſt, that the Adjective muſt be of the ſame Gender, Number and Caſe, with the Subſtantive to which it belongs.

Secondly, That the Verb muſt be of the ſame Number and Perſon with its Nominative Caſe; which is always the Actor, or the principal Word in every Sentence.

Thirdly,

Thirdly, When two Verbs come together, the latter is to be the infinitive Mood.

Fourthly, A Noun coming after a Verb Active, is put in the Accuſative Caſe.

Fifthly, Words are uſed in the Accuſative or Ablative, upon the Account of the Prepoſitions abovementioned, either expreſs'd or underſtood.

Sixthly, Verbs Neuters, as *Sum*, *fio*, *exiſto*; Verbs Paſſives, as *Exiſtimor*, *habeor*, *videor*, &c. require after them a Nominative Caſe.

Seventhly, A Noun after an Adjective in the Comparative Degree, is put in the Ablative, and after the ſame in the ſuperlative Degree, is put in the Genitive Caſe.

Eightly, The latter of two Subſtantives, when coming immediately together, is commonly put in the Genitive Caſe.

And *Ninthly*, When a Queſtion is ask'd, the Anſwer muſt be given in the ſame Caſe, whether Noun, Pronoun, or Participle; and the ſame Tenſe of a Verb, with which the Queſtion is required.

We repeated the ſame Book, from the Beginning to the End, a ſecond Time; and were more

more particular in our Grammatical Obſervations; and beginning it again the third time, I made him render it from *Engliſh* into *Latin*, which is ſomewhat difficult at firſt to the Learner; but Practice makes it eaſy, and 'tis very beneficial in its Conſequences: For it learns both to write and ſpeak *Latin* readily, in proper Expreſſions already made to his hand, and not in thoſe of his own Invention.

N. B That by this Method of *double Tranſlation*, Q. *Elizabeth* was taught the *Latin* Tongue. *Vide Aſcham's Schoolmaſter.*

The Great *Eraſmus* ſays, *Scis bonam eruditionis partem eſſe, ſcire rerum nomina; hic ſupra modum ceſſatur à Grammaticis vulgaribus, quorum vitio fit ut Adoleſcentes poſt multos annos in Grammatica contritos, vix norint ullius arboris, piſcis, volucris, quadrupedis, aut leguminis rerum nomen. Nec domi quidem ullam ſupellectilem Latinè nominare poſſunt; adeo ut quum volunt ſibi dari Mantile, dicunt, da mihi Rem, & aut indice digito eſt opus, aut vulgatæ linguæ ſubſidio.* Eraſm. Dialog. de Pronunciatione.

In *Engliſh* thus: 'A thorough Knowledge 'of Words, and a ready and proper naming 'of every thing that occurs, is an admirable 'and neceſſary Foundation for Learning: Yet, 'this is neglected above meaſure in the com-'mon Methods of teaching: By which Omiſſion

'it

'it happens, that after Children have drudg'd 'many Years in the Elements of Erudition, 'they ſcarce know the proper Names of the 'ſeveral Species of Trees, Fiſhes, Birds, Beaſts, 'or Grain; even at home, the very Furniture 'about them, or the various Neceſſaries which 'are there daily us'd, they know not how 'rightly to name in *Latin*; ſo that if they 'want a Napkin, they ſay not, *Da mihi mantile*, but, *Da mihi rem*; and are either forc'd 'to ſupply this Incapacity, by pointing with 'the Finger at what they cannot name, or put-'ting in auxilliary Words from their Mother-'Tongue, to explain their meaning.

By this time my Diſciple underſtood all that I ſpoke in *Latin*, and made a ſhift to anſwer me in the ſame Language; but if he committed a Miſtake, I always took care to ſhew him his Error, and encourag'd him to ſpeak boldly: For no one ever ſpake properly, but muſt firſt have committed many Blunders, agreeable to the *Italian* Proverb, *Per parlare bene, biſogna parlare male.* There are ſome who by ſtraining to ſpeak *Ciceronian* Latin, always ſpeak and write obſcurely; and others, who out of fear of ſpeaking improperly, never venture to expreſs themſelves in *Latin* all their Lives. But theſe are extreams equally to be avoided: For 'tis not to be ſuppos'd, that *Cicero* himſelf ſpoke in Converſation, as he did in ſtudied Harangues: And our moſt polite *Engliſh* Writers, are not ſo correct

correct in their common Talk, as they are in their elaborate and elegant Writings.

We began the ſame Book the fourth Time; and to make it the leſs tedious to my Scholar, I rais'd ſome ſhort Queſtions and Diſcourſes upon every Sentence, and varied the ſame three or four manner of Ways. And whereas the Name of almoſt every thing in Nature did paſs under our Examination, this gave me Opportunity to explain all the Terms of Art, which Children don't underſtand; no, not in their own Language.

When we had to do with the Names of Birds and Beaſts, I made ſome little Excurſions into natural Hiſtory, by relating what is ſaid of the Eagle, Phœnix, and Crocodile; and my End therein was, to find Matter for ſpeaking *Latin*, and to divert my Diſciple. I encourag'd him at the ſame time to propoſe his Doubts, if he had any, and to ask me Queſtions of any kind, provided he did it in *Latin*, which he did ſometimes to very good purpoſe; and gave me an Opportunity to examine ſome things, which otherwiſe I had never thought of: Which brings to my Mind the Saying of a famous Doctor, who us'd to own, that he learn'd a great deal of his Maſters and Tutors, and more of his School-fellows; but that he learn'd yet more from his own Pupils, than from them all. By this manner of proceeding, the *Janua Linguarum* might be render'd very agreeable and profitable to young Learners.

I thought

I thought it much better to keep him to one Book, till he had made himſelf Maſter of it, by frequent Repetitions, than to let him dip into ſeveral different Authors, and never finiſh one. It is very unaccountable to me, that a Child, according to the receiv'd Method in Schools, ſhall read half a dozen Leaves in *Sententiæ Pueriles*, and then throw it aſide, and begin *Corderius*, which is treated after the ſame manner, in order to read *Æſop*'s Fables; and thus they skip from one Book to another, without reading any from the Beginning to the End. School-miſtreſſes are much more reaſonable, having preſerv'd their Intellectuals undeprav'd by the Influence of Cuſtom and Pedantry: For a Child is kept to his Primer or Pſalter, till he can read currently; then he is advanc'd to his Teſtament, which he reads throughout; concluding very juſtly, that if a Child can read one Book perfectly, he can ſoon attain to the reading any other Book in that ſame Tongue.

When I paſs by a *Latin* School in a Morning, and ſee Boys loaden with large Satchels full of Books, I pity the Boys, and wonder at the Maſter's Indiſcretion.

I could name many famous Schools in *England*, where the Boys, by that time they reach *Virgil*, are ply'd with ſuch a multiplicity of Authors, that *Virgil* takes his turn but once a Week amongſt them: A moſt effectual Method without doubt, to make Boys underſtand that noble Author!

I cannot

I cannot underſtand nor conceive, what occaſion Children have, for more Authors than one at a time, in one Language, 'till they begin to learn *Greek*; and then one *Greek* and one *Latin* will be enough, till they are perfect in *Latin* Proſe; afterwards they may venture to take in hand ſome *Latin* Poet: For I am of opinion, that nothing depraves the Perſpicuity and Simplicity of the *Latin* Stile, more than to be dabling with the Poets, before we have made our ſelves pretty good Maſters of *Latin* Proſe. And, it may be, this is one reaſon why this laſt Century has produc'd ſo few eminent Writers in the *Latin* Tongue, in this Nation: Whereas did we hold Boys to read *Cæſar's Commentaries* from the Beginning to the End, and read it from the *Engliſh* Tranſlation, lately publiſh'd, in *Latin*, they would ſooner enter into the Genius of the Author, and acquaint themſelves with his Forms and Manner of Speaking, which occur often in the ſame Author; and by that means they would ſtick ſooner by them, than they would do in the Uſe of ſeveral Authors of different Stiles, and upon different Subjects. A few Books thus ſtudied, are ſufficient to give us a compleat Knowledge of any Language, as it regards things in common Uſe: But if we would read Books on particular Sciences, they may remain ſtill difficult, becauſe of the Terms of Art, and becauſe we are unacquainted with the Nature of the Things themſelves.

After

After we had done the fourth Time with the *Janua Linguarum*, I gave him *Caſtalio's Latin Teſtament*, which the Lad explain'd very readily, having already his Memory furniſh'd with the principal Words of the *Latin* Tongue: And being acquainted with the Contents of each Chapter, by having read his *Engliſh Teſtament* at home, and in the *Engliſh* School, he was able in a ſhort time to render a Chapter every Day from *Engliſh* into *Latin*, almoſt in the very Words of *Caſtalio*. If Boys were put to read a Chapter in the vulgar Verſion, which is very plain and eaſy; then to read the ſame in that of *Beza*; and laſtly, in the Verſion of *Caſtalio*, it would contribute exceedingly, to give the Learner a true Notion of the *Latin*, in a very ſhort time: For the firſt Verſion would be, as it were, a Commentary to the ſecond, and the ſecond to the third.

Here I took occaſion, now and then to explain the Moral of the Goſpel, as taught by our divine Redeemer: For I think, 'tis very unaccountable, that Chriſtians ſhould teach in their Schools ſome paultry Syſtem of Ethicks, and neglect reading and explaining the Morals of Chriſt and his Apoſtles, for the ſake of *Ariſtotle* and his Followers.

I likewiſe ſhew'd him the Deſign of Chriſt's coming into the World, *viz.* To ſave us from the Puniſhment due to our Sins, in purſuance of the firſt Promiſe made to *Adam* after the Fall, That the *Seed of the Woman ſhould break the Ser-*

Serpent's Head: For I find that Boys are as deſirous to know theſe things as any other Parts of Hiſtory, if but ſet in a clear Light.

This exerciſe continu'd about three or four Months; in which Space of Time he finiſh'd the four Evangeliſts, and the *Acts of the Apoſtles*.

By this time, the Boy had a good Notion of the *Latin* Tongue; and therefore I put *Terence* in *Engliſh* and *Latin* into his Hands, which he read over in leſs than three Months. I likewiſe at ſome leiſure Hours taught him to read *French*; and when he had gotten the Pronunciation, he labour'd for ſome time, as he did before in the *Latin*, to make himſelf Maſter of the *French* Verbs and Nouns; and then began to learn the Sentences in another Column of the *Janua Linguarum*; which, by the Aſſiſtance of the *Latin*, he maſter'd in a very ſhort time: So that before the End of the firſt Year, he could read *Fontaine's Fables* from *French* into *Engliſh*, and could give me an Account of the *French* Miniſter's Texts which he heard, and Part of the Sermon: For I charg'd him never to miſs the *French* Church, that he might the better accuſtom himſelf to the true Accent of that Tongue. He had the *Italian*, *Spaniſh*, *Greek* and *Hebrew*, in different Columns, and all in the ſame Book, out of which he learn'd them all, as he did the *Latin* and *French*, with this Caution, never to begin a new Language, 'till we had made a conſiderable Progreſs in that

we laſt undertook. And to do this more effectually, I oblig'd him to write out fairly, thoſe twelve hundred Sentences in the ſame Order as he learn'd them.

I thought 'twas now time to teach him Things as well as Words; which would give us a Handle to improve the *Latin* at the ſame time; and therefore I ſhew'd him the Terreſtrial Globe.

Maps are not ſo proper to give a general *Idea* of the Globe of the Earth, to young Boys at the firſt; but here I ſhew'd him at one View the four Parts of the World, with their reſpective Boundaries, and which Courſe our Merchants took to go to the *Indies*. Then we view'd the principal Kingdoms and Dominions in *Europe*, *Aſia*, and the Coaſt of *Barbary*, and *Ægypt* in *Africa*, allowing him two or three Mornings to commit theſe Diviſions to Memory.

Whereupon, I gave him a ſhort Abridgment of Hiſtory, drawn and written by *Turſelin*; obſerving the great Epocha's, and in what Year ſince the Beginning of the World, any great Event or Revolution happen'd. I laid before him at the ſame time, the old Maps, joining Hiſtory, Chronology, and Geography together: For they are ſooner thus learn'd, and to better purpoſe, than aſunder.

We continued theſe Studies, till we came to the birth of Chriſt, according to the Hiſtory of the Old Teſtament, reducing hereto that of

of the *Aſſyrian* and *Perſian* Monarchies, with the Hiſtory of the Heathen Gods: And I obliged him to give me an Account *memoriter* of the Subſtance of all great Events, with the Year and Place they were tranſacted in: For I am of Opinion, that in theſe kind of Studies only, young People ſhould make uſe of their Memories: But to learn whole *Eclogues* and *Odes* by heart, is to no other Purpoſe than to forget them as ſoon as learn'd; or to provide Matter for Ridicule and Pedantry, in all mix'd Companies. As for the *Roman* Hiſtory, the Boy learn'd it out of a *French* Author, who ſets it in a very clear Light, by way of Queſtion and Anſwer.

Here I ſtop'd his Progreſs in univerſal Hiſtory, and brought him back to the Fountain-Head, where theſe things are treated more at large, *viz.* to *Juſtin* in *Latin*, the Life of *Alexander the Great*, by *Quintus Curtius*; and of the *Romans*, by *Florus*.

Having done with theſe Authors, we reſum'd *Turſelin's Univerſal Hiſtory*, join'd with Sir *Walter Raleigh's Hiſtory of the World*, publiſh'd in *Engliſh* in four Volumes, and in the Space of a Year and half, brought it down to our Times; not neglecting to read at leiſure Hours, a ſhort Eccleſiaſtical Hiſtory, giving an Account of the general Councils, Hereſies and Perſecutions of the Chriſtian Church; and how, at laſt, the glorious Reformation was brought about.

In this Interval of Time, I made him read by himſelf the Geography of *Cluverius*, written in a pure Roman Stile.

By this time the *French* and *Latin* were no more a matter of Study, but a Diverſion to to him. Therefore I recommended to his Diligence the *Italian* Flections of Verbs and Nouns, and the *Italian* Column of Sentences in *Janua Linguarum*; which he diſpatch'd very quickly; and told me every now and then, that all the *Italian* Words were borrow'd from the *French* and *Latin*. I allow'd his Remarks to be very juſt; and aſſured him, that the *Spaniſh* would be yet eaſier, for it was compounded of all the three; and that, comparatively ſpeaking, it has but few *Moriſco* Words, which it can call its own; and my Conjecture was verified by the Event: For after he had been exercis'd about four Months in reading ſome eaſy *Italian* Authors, he after the ſame Method undertook the *Spaniſh* Column of his *Janua Linguarum*, and maſter'd it with a great deal of Expedition; and I having by me *Epictetus*'s Morals in *Latin*, *French*, *Spaniſh* and *Italian*, he explain'd it throughout in all theſe Languages: And the better to fix the fleeting *Ideas*, I made him write out the whole Book in theſe reſpective Dialects; by which Exerciſe, the Boy mended his Hand-writing very much, and render'd himſelf dexterous in the Orthography of each Language. I may add a third Advantage; for it help'd him to Admiration in the writing them properly:

properly: For I verily believe, that if Children did, after having explain'd a Leaf in a *Latin* or *French* Author, write out the ſame Leſſon once or twice, it would contribute more towards acquiring a good Stile, than learning whole Books by heart: And if the Ladies did but continue this ſort of Exerciſe for ſome Months, they would write *Engliſh* correctly; and by writing a Page daily from one of the *Spectators*, they would make a ſenſible Change for the better in their *Engliſh* Stile.

Now the Youth had been with me near two Years; and here (by way of Digreſſion) I ſhall relate one of his Adventures, *viz.* a Reverend Prelate, and a great Ornament of our Church, chanced to come into an Office where this Boy happened to be at the ſame time; and his Lordſhip finding none of the Officers there, ask'd him, What became of them? The Boy anſwer'd in *Latin*, that they were not come yet, but that he knew were to call for them if his Lordſhip pleaſed. The learned Prelate was ſo taken with the Boy's Boldneſs, that he vouchſafed to ask him ſeveral Queſtions in *Latin*; and to encourage him to mind his Studies, his Lordſhip gave him Money, and promis'd to give him Books, if he would come to his Houſe.

When I came home, the Lad told me the whole Story: I ask'd him, *How he had Confidence to ſpeak in* Latin *to a Perſon he did not know?* He told me, *He knew he was ſuch a Biſhop, and a great Scholar; and had he ſpoken* Engliſh, *his*

Lordſhip would have taken no more Notice of him, than of another poor Boy. Some time after, my Lord was pleaſed likewiſe to tell me the ſame Story; and that he had obſerv'd ſomething very promiſing in the Youth, and approv'd very much of the Care and Method I took in his Education.

'Twas now, that I form'd a Deſign to inſtruct my Pupil in the *Greek* and *Hebrew*, and to give him a Taſte of the *Latin* Poets: For I had no other Deſign at firſt, than to teach him to underſtand *Latin* Authors in Proſe, and our neighbouring Languages, which, I believ'd might be uſeful to him in the geting a Livelihood, either with a Merchant, or in an Office, or by going abroad with ſome Gentleman, where theſe modern Languages are abſolutely neceſſary, and the Knowledge of *Latin*, a fine Ornament to a young Man: For till this time I could not conceive any hopes of getting the Boy to an Univerſity.

This happen'd in the beginning of the third Year that the Child had been under my Tuition; when I initiated him in theſe Tongues, putting him to begin to explain his *Hebrew* and *Greek* Columns in his *Janua Linguarum*; and having in four or five Month's time maſter'd the twelve Centuries of the Sentences therein, as he had before thoſe of the *Latin*, *French*, *Italian* and *Spaniſh*; he then writ them out fairly into a Copy-Book, and began his *Greek* Teſtament and *Hebrew* Pſalms at the ſame time, but

on

on ſeparate Hours; and where the Tongues are ſo different, there's no reaſon to fear Confuſion. We ſpared likewiſe ſome part of our time to read *Virgil*; and before the End of the third Year, he had gone through the *Hebrew* Pſalms, the *Greek* Teſtament, and five Books of *Virgil*'s *Æneids*; and then we reſolv'd more accurately to conſult the *Greek* and *Hebrew* Grammars.

We continu'd the other Languages (he had learned before) by reading ſome uſeful and diverting Books in the Night; ſuch as *Puffendorf*'s *Law of Nature and Nations*, abridg'd by *Iſpavan*, Dr. *Huarte*'s *Examen de los ingenios*, in *Spaniſh*; *Garcia*'s *Sylva di variæ Lettioni*, in *Italian*; and a Volume of Letters publiſh'd by the Royal Acadamy of Sciences in *Paris*. We read likewiſe a ſhort Syſtem of Rhetorick, *Ramus*'s Logick, and that of *Alſtedius*. When we were tired with one Book, we took another; and ſat up ſometimes pretty late. Theſe Studies were no more a Toil, but Pleaſure to the Boy, and I was very glad to ſpare my Sight.

'Twas about this time, being *May* 1720, that the learned Dr. *E.* (who is skill'd in all the moſt uſeful Languages of *Europe*) happen'd to come into a Place, (where the Father of this Boy has been imploy'd for many Years) and ſeeing the Youth reading a *Paſtor Fido* in *Italian*, (for we had before read it over diligently, taking to our Aſſiſtance the *Spaniſh*, *French* and *Engliſh* Verſion of Sir *Richard Fanſhaw*) he examin'd

the Boy in the *Latin*, *French*, *Spaniſh* and *Italian* Languages; and finding him pretty well skill'd in all of them, the Doctor charg'd the Boy's Father to keep him to his Studies, aſſuring him he would endeavour to get him Encouragement from ſome Perſons of Note.

Before I proceed in the perſuit of my Narrative, I muſt not forget to acquaint the Reader, that I took ſpecial Care to make the Boy pronounce the *Latin* Tongue with an open Mouth, as all the People of *Europe* do, except the *Engliſh*; whoſe *Latin* Pronunciation is as unacceptable as it is unintelligible to Foreigners. He gave me a great deal of Trouble for ſome Months upon this Head; ſo that I had much ado to perſuade him to open his Mouth: For he pronounc'd the Vowels very badly, eſpecially the *A* and *E*; for inſtead of *amo*, he pronounc'd *emo*; and when he pronounc'd *emo* to *buy*, he then call'd it *imo*; and inſtead of *imo*, *yes*, he ſaid *aimo*: From which aukward Manner of pronouncing *Latin*, Youth ſhould be weaned betimes, and learn to ſpeak in a Manner intelligible to Strangers, or never pretend to give themſelves the Trouble to ſpeak it at all; but apply their time only to the underſtanding and writing this noble Language: For to learn any foreign Tongue with no other View, than to converſe in it with our own Countrymen, I think, is a very unprofitable Exerciſe, ſince every one can expreſs himſelf more genuinely in his own native Tongue. But it will be objected

objected, that without ſpeaking *Latin*, a young Student could not diſpute in the Univerſities, nor perform any publick Exerciſes. I anſwer, That all publick Acts and Diſputations have been at all Times, and in all Places, open to *Latin* Scholars of all Nations; and therefore their Pronunciation ſhould be intelligible; otherwiſe, let them ſpeak in *Engliſh*, and content themſelves with only writing *Latin*; or elſe, 'tis at beſt but affecting a ſort of uſeleſs learned Pedantry. Some will yet reply, That Foreigners ſhould comply with the *Engliſh* Accent, as well as we with them. This way of arguing is as unreaſonable as ridiculous: For we have more than ten to one againſt our *Engliſh* Pronunciation; and we muſt ſpeak as others do, or we defeat the Deſign of ſpeaking it: For we are not to diſpute, what Nation pronounces the *Latin* beſt in theſe Times; but endeavour to attain the End and Advantages which may be had from ſpeaking it. Many Gentlemen in *England* are aware of this, and ſpeak *Latin* like Men, *ore rotundo*, without doing any Prejudice to their *Engliſh* Pronunciation. A *German*, whom I knew at one of our Univerſities, told me, that going to wait on one of our learned Men, he was ask'd, among other Queſtions, (as the Pronunciation ſeemed to him) *An omnia peccata ſunt in* Germania? The Stranger bluſh'd, thinking that he meant, *Are all Sorts of Vices practis'd in* Germany? He anſwer'd, *Imò, & Virtutes quoque omnes*; *Yes, and all Virtues too.* The *Engliſh*

gliſh Gentleman indeed, ſaid, *An omnia pacata ſunt in* Germania? *Is all quiet in* Germany? But pronouncing an *a* like an *e*, caus'd a double *Entendre*.

Another Stranger being complimented in *Latin* by an *Engliſh* Maſter of Arts, and an excellent Scholar, ſaid, he was ſorry he did not underſtand *Engliſh*, and would be glad to converſe with him in *French* or *Latin*; while our Countryman ſpoke very good *Latin*; but diſguiſing it by an *Engliſh* Accent, the Stranger concluded it was the *Engliſh* Tongue.

This Inconvenience might eaſily be remedied: And, I proteſt, I have no other end in expoſing it, than to have it remov'd: For I am no more inclined to favour the Imperfections of my own Nation, than I am to improve the Vices of Foreigners. The wiſe Patriot loves his Country, as a judicious Father loves his Child by correcting his Faults and little Imperfections; and not as a fond Mother, who, with her paſſionate, but unreaſonable Love, nouriſhes his Vices.

I ſpent an Hour every Sunday Morning, all the time the Boy was with me, to read over ſeveral ſhort Catechiſms, or Syſtems in Divinity, both in *French* and *Latin*; making him write out of the Bible ſuch Texts of Scripture as clearly prove the Articles of our Creed, and to get them by heart; but never troubled him with vain Diſputes, which influence neither Faith nor Practice. I had likewiſe a ſmall *Engliſh* Book, call'd, *Principles of Religion*, which, the

the better to retain the Subſtance thereof, I made him tranſlate into *Latin.* I explained the Lord's Prayer and the Ten Commandments in their moſt extenſive Meaning; and took Occaſion from thoſe of the ſecond Table, to caution him againſt that raſh, wild and ſavage Temper, which is but too rife among us, of condemning others for not being in every particular Opinion and Circumſtance of Worſhip conformable with our ſelves, tho' they believe at the ſame time, the Old Teſtament and the New, to be inſpir'd Writings, and the unalterable and only Rule of the Faith and Practice of all Chriſtian People; and though they believe that Jeſus Chriſt is the only Redeemer of the World, and the Mediator between God and Man. I told him farther, That an uniformity in Circumſtantial Opinions, is no more to be expected, than Uniformity in the Countenances of Men; but that *Opinantium Unitas*, and *Opinionum Diverſitas*, might conſiſt very well together among good Chriſtians.

I verily believe, that if the Minds of Youth were thus ſeaſon'd with the mild and gentle Principles of Humanity and Goodneſs, and which are urg'd in every one of the four Goſpels, it would contribute more to the publick Good of Chriſtian Societies, than the Knowledge of all the Languages in the World. For want of the like early Advertiſements, Humanity is in a great Meaſure forgotten, (to ſay nothing of Chriſtian Charity) and our blooming Youths taught

taught to hate one another, when 'tis the fitteſt time to recommend to them Forbearance and Brotherly Love; who, if they arrive to Years of Diſcretion, they become poor blind Bigots, hurried on to Actions of the moſt dreadful Conſequences, and very often, by a wild Zeal without Knowledge, fire the Church and State, and bury both under the Aſhes of their own Ruins; and all this, with a Pretence of doing Service to Religion. And perhaps, it would not be very eaſy to determine, whether a miſ-guided Zeal in Matters of Religion, or bare-fac'd Profaneneſs, have done moſt Miſchief. Nay, if one read the Hiſtory of the Chriſtian Church for theſe thouſand Years and upwards, he will be inclin'd to the Opinion, that Men have ſuffered more in their Intereſts, by intemperate Zeal for Religion, than by all the other Cauſes of human Miſery put together.

Upon the whole, the Reverend Gentlemen, who are generally entruſted with the Education of Youth, have it in a great Meaſure in their Power, to make their Diſciples peeviſh, or good-natur'd wild Dragons, or modeſt Chriſtians. And I cannot forbear to ſay, of thoſe Gentlemen, of what Religion or Denomination, and in what Poſt or Station ſoever they may be, as a *Portugueze* Biſhop, and a Member of the Council of *Trent*, ſaid in Relation to the Court of *Rome*, viz. *Illuſtriſſimi Cardinales egent illuſtriſſimâ Reformatione:* So thoſe Reverend Inſtructors of Youth, (ſay I) who inſtil Peeviſhneſs into

into the Minds of their Pupils, do want a moſt Reverend Reformation.

And probably, it would redound to the Advantage of Chriſtian Societies, if more learned and ſober Lay-men were employ'd in teaching Youth, as being leſs intereſted to engage their Minds in the Defence of Syſtems and private Opinions: The Jeſuits, by monopolizing to themſelves the Inſtruction of Children, have not only poiſoned the Minds of their Pupils, but have by this means render'd themſelves very powerful and terrible.

In teaching the aforeſaid Language, I hinted already, that I inſiſted chiefly on the Flections of Verbs and Nouns, and on ſome general Rules of Syntax, taking notice of the Exceptions and Irregularities as they offer'd themſelves in the Courſe of our Reading, whether in the Gender of Nouns, or in the Syntax: But leaſt ſome of them might eſcape our Notice, I made the Lad, after he was pretty well acquainted with any Language, then, and not before, read every Grammar reſpectively, from the Beginning to the End; and then he read it both with Profit and Delight: For a Grammar is no more than a Series of Reflections made upon any Language; and is of little or no Uſe to any, but ſuch as have ſome competent Degree of Knowledge in that Language, whereof it is a Grammar: And therefore all civiliz'd Nations have Grammars for perfecting themſelves in their own Tongue. The *Grecians*, the *Romans*

mans had theirs, and we have ours, for cultivating the *Engliſh* Language. But a Grammar that is deſigned for Youth to learn a Foreign one, ſhould be clear and ſhort, comprehending the Flections of Nouns and Verbs, and ſome of the moſt uſeful general Rules; which might be eaſily written or printed on one Side of a Sheet of Paper, to be ſet in a Frame, for the Uſe of the Learner, and ſo expoſe to View at once the whole Oeconomy of the *Latin* Tongue.

I ſhall now reſume the Thread of my Diſcourſe, and bring my Narrative to a Concluſion.

About the End of *June* 1720, being at a Coffee-Houſe, I found a Reverend Clergyman, with whom I had little or no Acquaintaince before this time; I had indeed read his incomparable Works in defence of the Chriſtian Religion, and ſome other excellent Books, written by him in *Latin*; and when abroad, was often ask'd, Whether I knew this learned Perſon? Beſides, I had been inform'd by ſeveral credible Perſons, that he done many good Offices to poor Students, both Strangers and Natives, and that at his own Expence: This made me deſirous to lay hold of the Opportunity to be better acquainted with ſo valuable a Perſon; and in the Progreſs of our Diſcourſe, I made mention of this Boy and his Performances. The Gentleman directed me to bring the Youth to his Houſe that Evening: Whereupon I ſent for him immediately

mediately after, and bid him write fairly on half a Sheet of Paper, a Verſe out of his *Hebrew* Pſalter, and his *Greek* Teſtament, and a Line or two of each of the other Languages he had learn'd: Which when he had done, I took him with me to the Gentleman's Houſe; who was mightily pleaſed with his Hand-writing, eſpecially in *Greek* and *Hebrew*; and after he had examin'd him in *Cornelius Nepos*, the *Hebrew* Pſalter, and *Greek* Teſtament, he prevented my petitioning in the Boy's behalf, by telling me, he would give him Meat, Drink, and Cloathing, and enter him in one of the Colleges, and that he himſelf would be his Tutor; and ſo long as he behav'd himſelf well, he ſhould live in his Family; and that I might ſend him thither as ſoon as could be, with a Line or two from my ſelf. Accordingly, the very next Week the Boy was ſent to the Univerſity with the following Lines from me.

Vir plurimum Venerande,

HArum lator, Conditiones, quas propoſuiſti planè liberales, accipit libenter; & ad te properat; ut tibi, Vir Celeberrime, utpote Mecænati *optimo, ſeſe, Operam ſuam, ſtudia ſua, Cogitationes omnes, & quicquid ſit hominis, eâ quâ par eſt obſervantiâ offerat, det, dedicet. Pueri Parentes Deum Optimum Maximum venerantur plurimùm, ut ſe tuo patrocinio præbeat dignum. Quod reliquum eſt, beneficium ingens tibi acceptum refero, & propter antiquam, quam in te obſervavi fidem, plura tibi debere velim.* Vale.

12 Die Julii 1720.

I thought it might be ſome Satisfaction to this worthy Gentleman, to be aſſured, that the Boy was deſcended from honeſt Parents; and therefore ſent with him the following Teſtimonial:

WE, whoſe Names are hereunto ſubſcrib'd, do teſtify, That J. E. *the Bearer, is the Son of* R. E. *an honeſt and induſtrious Man, who has been employ'd in one of his Majeſty's Wardrobes*

robes for theſe eighteen Years; and we are of Opinion, that to encourage his Son in his Studies, will be an Action both charitable and generous.

M. P —— d.
J. Aſhp. Sub D.
J. E. ——

This Gentleman did not only keep his Promiſe, in entring the Lad into a College, and taking him into his own Family; but was pleas'd ſome time ſince to beſtow upon him a creditable Employment in the College, the Annual Revenue whereof will ſupply him with Money to defray extraordinary Expences. A Concurrence of favourable Circumſtances has hitherto appear'd in the behalf of this Child; and I hope, Providence will continue to do him more good, till he is render'd able to ſerve his Country, either in Church or State: Which, if I live to ſee, I ſhall heartily praiſe God, for making me inſtrumental in promoting his Happineſs. And I think my ſelf abundantly recompens'd already for my Pains: For the Satisfaction of Mind attending any good Action, is more exquiſitely pleaſant and ſenſible, than the moſt refin'd Delight in converſing with Friends, reading of Books, and getting of Money. And therefore I could wiſh, that ingenious and learned Gentlemen, who have nothing to employ their Time, and are eaſy in their Circumſtances, would devote a few of their idle Hours to the inſtruct-

ing ſome promiſing Youth: For I can't ſee how they can ſpend their Time, and imploy their Learning to a more generous Purpoſe. There are many other more important Branches of Education, that I don't pretend to meddle with; becauſe there are many excellent Books in *Latin*, *French* and *Engliſh*, already written on thoſe Subjects.

Mr.

Mr. *Locke*'s JUDGMENT

ON

Latin Exerciſes.

WHAT Mr. *LOCKE*, in his Treatiſe of *Education of Youth*, ſays, with relation to *Greek* and *Latin* Exercifes, take as follows:

If a Young Man's Fate be to go to School to get the *Latin* Tongue, 'twill be in vain to talk to you of the Method I think beſt to be obſerv'd: For you muſt ſubmit to that you'll find there, and not expect to have it chang'd for your Son. But yet, by all means, if you can obtain it, ſee that he be not employ'd in making *Latin* Themes and Declamations, neither Verſes of any kind. You may inſiſt on't, if it will do any good, except you deſign to make him a *Latin* Orator or a Poet: But if barely you would have him

underſtand a *Latin* Author, pray, do but obſerve thoſe who teach the Modern Languages, and that with Succeſs; they never amuſe their Scholars in making Speeches or Verſes, either in *French* or *Italian*; their Buſineſs being to learn Language barely, and not Invention. But, to tell you more fully why I would not have him exercis'd in making Themes and Verſes.

Firſt, As to Themes; they have, I confeſs, a Pretence of ſomething uſeful, which is, to teach Men to ſpeak handſomely, and well on any Subject; which, if it could be attain'd this way, I own, would be of great Advantage; there being nothing more becoming a Gentleman, nor more uſeful in all Occurrences of Life, than to be able on any Occaſion to ſpeak well, and to the Purpoſe. But this I ſay, that the making of Themes, as they uſe it in Schools, helps not one jot towards it: For do but conſider, what 'tis in making a Theme, that a young Lad is employ'd about; 'tis to make a Speech on a *Latin* Saying, as, *Omnia vincit amor*; or, *Non licet in bello bis peccare*; and here the poor Lad, who wants Knowledge in theſe Things he is to ſpeak of, (which is to be had only from Time and Obſervation) muſt ſet his Invention on the Rack, to ſay ſomething; which is a ſort of *Ægyptian* Tyrany, to bid them make Brick, who have not yet any of the Materials: And therefore it's uſual in ſuch Caſes,

Caſes, for ſuch Children, to go to thoſe of higher Forms, with this Petition, *Pray give me a little Senſe?* which, whether it be more unreaſonable, or more ridiculous, is not eaſy to determine. Before a Man can be in any Capacity to ſpeak on any Subject, 'tis neceſſary to be acquainted with it; or elſe, 'tis as fooliſh to ſet him to diſcourſe of it, as to ſet a blind Man to talk of Colours, or a deaf Man of Muſick: And would you not think him crack'd, who would require another to make an Argument on a *Moot* Point, who underſtands nothing of our Laws? And what, I pray, do School-Boys underſtand concerning theſe Matters, which are uſed to be propos'd to them in their Themes, as Subjects to diſcourſe on, to whet and exerciſe their Fancies?

In the next Place, conſider the Language that their Themes are made in: 'Tis *Latin*, a Language which your Son, 'tis a thouſand to one, ſhall never have occaſion, once to make a Speech in as long as he lives, after he comes to be a Man; and a Language, wherein the Manner of expreſſing one's ſelf, is ſo far different from ours, that to be perfect in that, would very little improve the Purity and Facility of his *Engliſh* Stile. Beſides that, there is now ſo little room or uſe for ſet Speeches in our own Language, in any Part of our *Engliſh* Buſineſs, that I can ſee no Pretence for this ſort of Exerciſe in our Schools; unleſs it can be ſuppos'd, that the making of ſet *Latin* Speeches,

ſhould be the Way to teach Men to ſpeak well in *Engliſh*, *ex tempore*. The way to that, I ſhould think to be this: That there ſhould be propos'd to young Gentlemen, rational and uſeful Queſtions, ſuited to their Age and Capacities, and on Subjects not wholly unknown to them, nor out of their way. Such as theſe, when they are ripe for Exerciſes of this Nature, they ſhould *ex tempore*, or after a little Meditation, upon the Spot, ſpeak to, without penning of any thing: For I ask, If we will examine the Effects of this Way of learning to ſpeak well, who ſpeak but in Buſineſs, when Occaſion calls them to it upon any debate? Either thoſe who accuſtom themſelves to compoſe and write down before-hand what they would ſay; or thoſe, who think only on the Matter, to underſtand that as well as they can, and uſe themſelves only to ſpeak *ex tempore?* And he who ſhall judge by this, will be little apt to think, that the accuſtoming him to ſtudied Speeches, and ſet Compoſitions, is not the way to fit a young Gentleman for Buſineſs.

But perhaps we ſhall be told, 'tis to improve them in the *Latin* Tongue. 'Tis true, that is their proper Buſineſs at School; but the making of Verſes is not the Way to it; nor Themes: That perplexes their Brains about Invention of Things to be ſaid; not about the Signification of Words to be learn'd; and when they are making a Theme, 'tis Thoughts they ſearch and ſweat for, and not Language. But the learning

learning and maſtery of a Tongue, being uneaſy and unpleaſant enough in it ſelf, ſhould not be cumber'd with any other Difficulties, as is done in this Way of proceeding.

In fine, If Boys Invention is to be quickned by ſuch Exerciſes, let them make Themes in *Engliſh*, where they have a Facility and Command of Words; and 'twill better be ſeen, what Thoughts they have, when put into their own native Language. And if the *Latin* Tongue be to be learn'd, let it be done the eaſieſt Way, without the foiling and diſguſting the Mind, by ſo uneaſy an Employment, as that of making Speeches, joyn'd to it. If theſe may be any Reaſons, againſt Childrens making *Latin* Verſes or Themes at School, I have much more to ſay, and of more weight, againſt their making Verſes of any ſort: For if a Child has not any Genius for Poetry, 'tis the moſt unreaſonable thing in the World to torment him, and waſte his Time, about that which can never ſucceed. And if he have a Poetick Vein, 'tis to me the ſtrangeſt thing in the World, that the Father ſhould deſire or ſuffer it to be cheriſh'd or improv'd. Methinks the Parents ſhould labour to have it ſtifled and ſuppreſs'd as much as may be; and I know not what Reaſon a Father can have to wiſh his Son a Poet, who does not deſire him to bid defiance to all other Callings and Buſineſs; which is not yet the worſt of the Caſe: For if he proves a ſucceſsful Rhimer, and get once the Reputation of a Wit, I deſire it may be

conſider'd, what Company and Places he is like to ſpend his Time in, nay, his Eſtate too: For it is very rarely ſeen, that any one diſcovers Mines of Gold or Silver in *Parnaſſus*. 'Tis a pleaſant Air, but a barren Soil; and there are but very few Inſtances of thoſe, who have added to their Patrimony, by any thing they have reap'd from thence. Poetry and Gaming, which uſually go together, are alike in this too, that they ſeldom bring any Advantage, but to thoſe who have nothing elſe to live on; Men of Eſtates always go away Loſers; and 'tis well if they eſcape at a cheaper Rate, than their whole Eſtates, or the greateſt Part of them. If therefore you would not have your Son the Fiddle to every jovial Company, without whom, the Sparks could not reliſh their Wine, nor know how to ſpend an Afternoon idly; if you would not have him ſpend his Time and his Eſtate to divert others, and contemn the dirty Acres left him by his Anceſtors, I do not think you would much care he ſhould be a Poet, or that his School-maſters ſhould enter him in Verſifying. But yet, if any one would think Poetry a deſirable thing, or a fine Quality for his Son; and that the Study of it would raiſe his Fancy and Parts; he muſt needs yet confeſs, that to that, reading the *Greek* and *Roman* Poets, is of more uſe, than making bad Verſes of his own, in a Language that is not his own: And he, whoſe Deſign is to excel in *Engliſh* Poetry, would not, I gueſs, think

the

the Way to it, were to make his firſt Eſſays in *Latin* Verſes.

Thus far Mr. Lock's Eſſay on Education.

Mr. Clark's Judgment, &c.

ANOTHER ingenious Author, (*JOHN CLARK*) gives his Opinion very frankly on this Subject, and (in my Opinion) very home, *viz.*

And what does it ſignify, I beſeech you, to exerciſe poor Boys all indifferently, and without Diſtinction, ſo much in the writing of Verſes, when 'tis not one in an hundred, (to ſpeak within compaſs) who has any thing of a Genius for Poetry. If I might adviſe therefore, I would have Boys kept wholly from this Sort of Exerciſe. They may find a great many Ways of employing their Time to much better Purpoſe, than in a Task Nature never deſign'd them for. The ſcribling of paultry wretched Verſe, is no way for them to improve their Parts in. Inſtead of that, the Difficulty of performing but meanly, and the Shame attending it, will be mighty Diſcouragements, and only ſerve to give them a diſ-

a diſlike to Learning, when they find that made an eſſential Part of it, which they perceive Nature has not qualify'd them for. I am for having Things call'd by their right Names, and therefore cannot bear with it, that what is only an ingenious Diverſion, ſhould by Cuſtom, and the great Streſs laid upon it, be recommended under the Notion of a very laudable Employment. And, I preſume, the ſober and thinking Part of Mankind, will not condemn me, as guilty of any Miſtake, if I think ſuch a Book as Mr. *Lock's Eſſay*, or, Mr. *Chillingworth's moſt rational Defence of the Proteſtant Cauſe, againſt the Church of* Rome, preferable to twenty *Iliads* or *Æneids* put together. I do not intend this, as a Reflection upon *Homer* and *Virgil*; they were Men of fine Parts, and rare natural Endowments: But yet when we commend and admire theſe Authors, it muſt be as Poets, as Men who have been at a great deal of Pains to divert Mankind in a noble and ingenious Manner; not as if the World was much indebted to them, for any great Advantage was to be reap'd from what they left behind them: And I do not know, but it may be a very good Exchange, were it poſſible to purchaſe the Books of *Livy*, or any other of the Noble Hiſtorians of Antiquity, which Time has robb'd us of, at the Expence of all the fine Thoughts of thoſe two celebrated Poets. For notwithſtanding all that has been ſaid by ſome, (to recommend their Art to the World) in favour

of

of *Epick* Poetry, I cannot be convinc'd, that it is of that wonderful Uſe and advantage to Mankind. I cannot, however, but take notice in this Place, that *Poetry*, as 'twas manag'd ſome time ago among us, was made one of the moſt powerful Inſtruments of promoting *Immorallity* and *Prophaneneſs*, that Hell it ſelf could invent: And whether the common Practice of the Schools might not contribute to betray Boys of a Genius, into that woful Way of ſpending their Time, to the Ruin of themſelves, and debauching of others, may perhaps deſerve the Conſideration of ſuch as are concern'd in the Education of Youth.

In fine, 'tis as unreaſonable to make all Boys Poets, as to make them Muſicians, and Dancing-Maſters: And 'twould be leſs ridiculous for a *Frenchman* or a *Dutchman*, to ſet up for an *Engliſh* Poet, than for an *Engliſhman* to make Verſes in a dead Language: For the *Dutchman* might conſult an *Engliſh* Poet; but we have no *Horace* or *Vigil* living to reviſe our Blunders. Therefore I hope, this great *Remora* to Proficiency, and greateſt Piece of Grammatical Pedantry, will be diſcarded by ingenious School-Maſters, as the chequering Sermons with *Greek* and *Latin*, is now prudently laid aſide by the moſt famous Preachers, and left wholly to *Carmelites* and *Capuchins*, to beautify their learned Diſcourſes with.

I have made it my Buſineſs of late, to ask ſeveral learned Gentlemen, what plauſible Reaſons

Reaſons could be given for the univerſal and earneſt promoting of *Latin* Poetry; or what Profit doth accrue therefrom to Divinity, Law or Phyſick: I was anſwer'd that a Copy of *Latin* Verſes got many a Boy a good Patron. And ſo have Hawking, Riding, and twenty other Exerciſes, reply'd I; and a Copy of Verſes in the Language of the Country, has often got a rich Wife to the Verſificator, which *Latin* and *Greek* would never do: And thus the one half of Mankind, and the moſt ſenſible of the ſweetneſs of Poetry, will rather deſpiſe, than admire *Greek* and *Latin* Verſes, as compoſed rather to argue the fair Sex of Ignorance in School-Languages, than with a Deſign to divert them with the Harmony of their Lays. Another Gentleman told me, that making *Latin* and *Greek* Verſes was neceſſary, in order to know the Q antity of Words, and conſequently to read diſtinctly: But all this may be eaſily had, by reading the *Greek* and *Latin* Poets, and by obſerving their Meaſures, and ſcanning their different ſorts of Verſes, as directly by ſet received Rules for that Purpoſe.

To conclude, read *Homer* diligently, and *Virgil* as much as you can; read *Taſſo* and *Malherb*; and if you pleaſe, read *Cats* the *Dutch*, and *Camoes* the *Portugueſe* Poets; but compoſe in your own Language: For 'tis no Help to write a good *Latin* Stile, but rather an Hindrance, except it be to write Romances. And if you employ your poetical Talent, to promote Virtue

Virtue and Piety, or in diſplaying the Works of Nature, and in ſinging the Praiſes of the Creator of all Things, as ſome of our *Engliſh* Poets have done of late, to very good Purpoſes; Verſes will then be both profitable and pleaſing, and your Endeavours will be approved, not only by Tutors and School-Boys, but by all Ranks and Degrees of People.

Having dwelt ſo long on this Chapter of *Latin* Exerciſes, it will be needleſs to ſpeak of thoſe performed in *Greek*; which can be of no Uſe to Mankind, unleſs it be to diſtinguiſh whimſical Fellows from Men of ſound Senſe and uſeful Learning.

The only *Latin* Exerciſe that will be of great Uſe to a Scholar, in the whole Courſe of his Life, is, to write a *Latin* Letter handſomely; and this kind of Exerciſe is almoſt wholly neglected in all Grammar-Schools.

JOHN MILTON,

ON

EDUCATION.

Written about the Year 1650.

Mr. HARTLIB,

I AM long ſince perſuaded, that to ſay, or do aught worth Memory and Imitation, no Purpoſe or Reſpect ſhould ſooner move us, than ſimply the Love of God, and of Mankind. Nevertheleſs, to write now the Reforming of Education, though it be one of the greateſt and nobleſt Deſigns that can be thought on, and for the want thereof this Nation periſhes, I had not yet at this time been induc'd, but by your earneſt Intreaties

treaties, and ſerious Conjurements; as having my Mind for the preſent half diverted in the purſuance of ſome other Aſſertions, the Knowledge and the Uſe of which cannot but be a great Furtherance both to the enlargment of Truth and honeſt Living, with much more Peace. Nor ſhould the Laws of any private Friendſhip have prevail'd with me to divide thus, or tranſpoſe my former Thoughts, but that I ſee thoſe Aims, thoſe Actions which have won you with me the Eſteem of a Perſon ſent hither by ſome good Providence from a far Country, to be the Occaſion and the Incitement of great Good to this Iſland. And, as I hear, you have obtain'd the ſame Repute with Men of moſt approved Wiſdom, and ſome of higheſt Authority among us. Not to mention the learned Correſpondence which you hold in Foreign Parts, and the extraordinary Pains and Diligence which you have us'd in this Matter, both here, and beyond the Seas; either by the definite Will of God ſo ruling, or the peculiar ſway of Nature, which alſo is God's working. Neither can I think that ſo reputed, and ſo valued as you are, you would, to the Forfeit of your own diſcerning Ability, impoſe upon me an unfit and overponderous Argument, but that the Satisfaction which you profeſs to have receiv'd from thoſe incidental Diſcourſes which we have wander'd into, hath preſt and almoſt conſtrain'd you into a Perſuaſion, that what you require from me in this Point, I neither ought, nor can in Conſcience

ſcience defer beyond this Time both of ſo much Need at once, and ſo much Opportunity to try what God hath determin'd. I will not reſiſt therefore, whatever it is, either of divine, or human Obligement, that you lay upon me; but will forthwith ſet down in writing, as you requeſt me, that voluntary *Idea*, which hath long in Silence preſented it ſelf to me, of a better Education, in Extent and Comprehenſion far more large, and yet of time far ſhorter, and of Attainment far more certain, than hath been yet in Practice. Brief I ſhall endeavour to be; for that which I have to ſay, aſſuredly this Nation hath extream Need ſhould be done ſooner than ſpoken. To tell you therefore what I have benefited herein among old renowned Authors, I ſhall ſpare; and to ſearch what many modern *Janua*'s and *Didactics*, more than ever I ſhall read, have projected, my Inclinations led me not. But if you can except of theſe few Obſervations which have flower'd off, and are, as it were, the burniſhing of many ſtudious and contemplative Years, altogether ſpent in the ſearch of religious and civil Knowledge, and ſuch as pleas'd you ſo well in the relating, I here give you them to diſpoſe of.

The end then of Learning, is to repair the Ruins of our firſt Parents, by regaining to know God aright, and out of that Knowledge to love him, to imitate him, to be like him, as we may the neareſt by poſſeſſing our Souls of true

of true Virtue, which being united to the heavenly Grace of Faith, makes up the higheſt Perfection. But becauſe our Underſtanding cannot in this Body found itſelf but on ſenſible Things, nor arrive ſo clearly to the Knowledge of God and Things inviſible, as by orderly conning over the viſible and inferior Creature, the ſame Method is neceſſarily to be follow'd in all diſcreet Teaching. And ſeeing every Nation affords not Experience and Tradition enough for all kind of Learning, therefore we are chiefly taught the Languages of thoſe People who have at any time been moſt induſtrious after Wiſdom; ſo that Language is but the Inſtrument of conveying to us things uſeful to be known. And though a Linguiſt ſhould pride himſelf to have all the Tongues that *Babel* cleft the World into, yet, if he have not ſtudied the ſolid Things in them, as well as the Words and Lexicons, he were nothing ſo much to be eſteem'd a learned Man, as any Yeoman or Tradeſman, competently wiſe in his Mother Dialect only. Hence appear the many Miſtakes which have made Learning generally ſo unpleaſing, and ſo unſucceſsful; firſt we do amiſs to ſpend ſeven or eight Years meerly in ſcraping together ſo much miſerable *Latin* and *Greek*, as might be learn'd otherwiſe eaſily and delightfully in one Year. And that which caſts our Proficiency therein ſo much behind, is our time loſt, partly in too oft idle Vacancies given both to Schools and Univerſities, partly in a prepoſterous

ſterous Exaction, forcing the empty Wits of Children to compoſe Themes, Verſes and Orations, which are the Acts of ripeſt Judgment, and the final Work of a Head fill'd by long reading and obſerving, with elegant Maxims, and copious Invention. Theſe are not Matters to be wrung from poor Striplings, like Blood out of the Noſe, or the plucking of untimely Fruit. Beſides, the ill Habit which they get of wretched barbarizing againſt the *Latin* and *Greek Idiom*, with their untutor'd *Angliciſms*, odious to be read, yet not to be avoided without a well continu'd and judicious converſing among pure Authors digeſted, which they ſcarce taſte; whereas, if after ſome preparatory Grounds of Speech by their certain Forms got into Memory, they were led to the Praxis thereof in ſome choſen ſhort Book leſſen'd thorougly to them, they might then forthwith proceed to learn the Subſtance of good Things, and Arts in due Order, which would bring the whole Language quickly into their Power. This I take to be the moſt rational and moſt profitable way of learning Languages, and whereby we may beſt hope to give Account to God of our Youth ſpent herein: And for the uſual Method of teaching Arts, I deem it to be an old Error of Univerſities, not yet well recover'd from the Scholaſtick Groſneſs of barbarous Ages, that inſtead of beginning with Arts moſt eaſy, and thoſe be ſuch as are moſt obvious to the Senſe, they preſent their young unmatri-

matriculated Novices, at firſt coming, with the moſt intellective Abſtractions of Logick and Metaphyſicks: So that they having but newly left thoſe Grammatick Flats and Shallows, where they ſtuck unreaſonably to learn a few Words with lamentable Conſtruction, and now on the ſudden tranſported under another Climate, to be toſt and turmoil'd with their unballaſted Wits, in fathomleſs and unquiet Deeps of Controverſy, do for the moſt Part grow into Hatred and Contempt of Learning, mock'd and deluded all this while with ragged Notions and Babblements, while they expected worthy and delightful Knowledge; till Poverty or youthful Years call them importunately their ſeveral ways, and haſten them, with the ſway of Friends, either to an ambitious and mercenary, or ignorantly zealous Divinity: Some allur'd to the Trade of Law, grounding their Purpoſes not on the prudent and heavenly Contemplation of Juſtice and Equity, which was never taught them, but on the promiſing and pleaſing Thoughts of litigious Terms, fat Contentions, and flowing Fees. Others betake them to State Affairs, with Souls ſo unprincipled in Virtue, and true generous Breeding, that Flattery and Court Shifts, and tyrannous Aphoriſms, appear to them the higheſt Points of Wiſdom; inſtilling their barren Hearts with a conſcientious Slavery, if, as I rather think, it be not feign'd. Others laſtly, of a more delicious and airy Spirit, retire themſelves, knowing no better, to

the Enjoyments of Eaſe and Luxury, living out their Days in Feaſt and Jollity; which indeed is the wiſeſt and the ſafeſt Courſe of all theſe, unleſs they were with more Integrity undertaken. And theſe are the Fruits of miſpending our prime Youth at the Schools and Univerſities, as we do, either in learning meer Words, or ſuch Things chiefly as were better unlearn'd.

I ſhall detain you no longer in the Demonſtration of what we ſhould not do, but ſtrait conduct you to a Hill Side, where I will point you out the right Path of a virtuous and noble Education; labourious indeed at the firſt Aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly Proſpect, and melodious Sounds on every Side, that the Harp of *Orpheus* was not more charming. I doubt not but ye ſhall have more ado to drive our dulleſt and lazieſt Youth, our Stocks and Stubs, from the infinite Deſire of ſuch a happy Nurture, than we have now to hale and drag our choiceſt and hopefulleſt Wits to that aſinine Feaſt of Sow-thiſtles and Brambles, which is commonly ſet before them, as all the Food and Entertainment of their tendereſt and moſt docible Age. I call therefore a complete and generous Education, that which fits a Man to perform juſtly, skilfully, and magnanimouſly, all the Offices, both private and publick, of Peace and War. And how all this may be done between twelve, and

and one in twenty, leſs Time than is now beſtow'd in pure trifling at Grammar and *Sophiſtry*, is to be thus order'd.

Firſt, to find out a ſpacious Houſe, and Ground about it, fit for an *Academy*, and big enough to lodge a hundred and fifty Perſons, whereof twenty, or thereabout, may be Attendants, all under the Government of one, who ſhall be thought of Deſert ſufficient, and Ability either to do all, or wiſely to direct and overſee it done. This Place ſhould be at once both School and Univerſity, not needing a Remove to any other Houſe of Scholarſhip, except it be ſome peculiar College of Law, or Phyſick, where they mean to be a Practitioner; but as for thoſe general Studies, which take up all our time from *Lilly*, to the commencing, as they term it, Maſter of Art, it ſhould be abſolute. After this Pattern, as many Edifices may be converted to this Uſe, as ſhall be needful in every City throughout this Land, which would tend much to the encreaſe of Learning and Civility every where. This Number, leſs or more thus collected, to the Convenience of a Foot Company, or interchangeably two Troops of Cavalry, ſhould divide their Day's Work into three Parts, as it lies orderly; their Studies, their Exerciſe, and their Diet.

For their Studies, Firſt, they ſhould begin with the chief and neceſſary Rules of ſome good Grammar, either that now us'd, or any better; and while this is doing, their Speech is to be

faſhion'd to a diſtinct and clear Pronunciation, as near as may be to the *Italian*, eſpecially in Vowels: For we *Engliſhmen* being far Northerly, do not open our Mouths in the cold Air, wide enough to grace a Southern Tongue; but are obſerv'd by all other Nations to ſpeak exceeding cloſe and inward: So that to ſmatter *Latin* with an *Engliſh* Mouth, is as ill a Hearing as *Law-French*. Next to make them expert in the uſefulleſt Points of Grammar, and withal to ſeaſon them, and win them early to the Love of Virtue and true Labour, e'er any flattering Seducement, or vain Principle ſeize them wandering, ſome eaſy and delightful Book of Education ſhould be read to them; whereof the *Greeks* have Store, as *Cebes*, *Plutarch*, and other Socratic Diſcourſes. But in *Latin*, we have none of Claſſick Authority extant, except the two or three firſt Books of *Quintilian*, and ſome ſelect Pieces elſewhere. But here the main Skill and Ground-work will be to temper them ſuch Lectures and Explanations upon every Opportunity, as may lead and draw them in willing Obedience, enflam'd with a Study of Learning, and the Admiration of Virtue; ſtirr'd up with high Hopes of living to be Men, and worthy Patriots, dear to God, and famous to all Ages. That they may deſpiſe and ſcorn all their childiſh, and ill-taught Qualities, to delight in manly, and liberal Exerciſes: Which he who hath the Art, and proper Eloquence to catch them with, what with mild and effectual

tual Perſuaſions, and what with the Intimation of ſome Fear, if need be, but chiefly by his own Example, might in a ſhort Space gain them to an incredible Diligence and Courage: infuſing into their young Breaſts ſuch an ingenuous and noble Ardour, as would not fail to make many of them renown'd and matchleſs Men. At the ſame time, ſome other hour of the Day, might be taught them the Rules of Arithmetick, and ſoon after the Elements of Geometry, even playing, as the old Manner was. After Evening repaſt, till bed-time, their Thoughts will be beſt taken up in the eaſy Grounds of Religion, and the Story of Scripture. The next Step would be to the Authors *Agriculture*, *Cato*, *Varro*, and *Columella*, for the matter is moſt eaſy, and if the Language be difficult, ſo much the better, it is not a Difficulty above their Years. And here will be an Occaſion of inciting and inabling them hereafter to improve the Tillage of their Country, to recover the bad Soil, and to remedy the Waſte that is made of good: For this is one of *Hercules*'s Praiſes. E'er half theſe Authors be read, (which will ſoon be with plying hard, and daily) they cannot chuſe but be Maſters of any ordinary Proſe. So that it will be then ſeaſonable for them to learn in any modern Author, the Uſe of the Globes, and all the Maps; firſt with the old Names, and then with the new: Or they might be then capable to read any compendious Method of natural Philoſophy;

and at the ſame time might be entring into the *Greek* Tongue, after the ſame Manner as was preſcrib'd in the *Latin*; whereby the Difficulties of Grammar being ſoon overcome, all the Hiſtorical Phyſiology of *Ariſtotle* and *Theophraſtus* are open before them, and as I may ſay, under Contribution. The like Acceſs will be to *Vitruvius*, to *Seneca*'s natural Queſtions, to *Mela*, *Celſus*, *Pliny*, or *Solinus*. And having thus paſt the Principles of *Arithmetick*, *Geometry*, *Aſtronomy*, and *Geography*, with a general Compact of Phyſicks, they may deſcend in *Mathematicks* to the inſtrumental Science of *Trigonometry*, and from thence to Fortification, Architecture, Enginry or Navigation. And in natural Philoſophy they may proceed leiſurely from the Hiſtory of Meteors, Minerals, Plants, and living Creatures, as far as Anatomy. Then alſo in courſe might be read to them out of ſome not tedious Writer, the Inſtitution of Phyſick; that they may know the Tempers, the Humours, the Seaſons, and how to manage a Crudity: Which he who can wiſely and timely do, is not only a great Phyſician to himſelf, and to his Friends, but alſo may at ſome time or other ſave an Army by this frugal and expenſeleſs Means only; and not let the healthy and ſtout Bodies of young Men rot away under him for want of this Diſcipline; which is a great Pity, and no leſs a Shame to the Commander. To ſet forward all theſe Proceedings in Nature and Mathematicks, what hinders,

hinders, but that they may procure, as oft as ſhall be needful, the helpful Experiences of Hunters, Fowlers, Fiſhermen, Shepherds, Gardeners, Apothecaries; and in the other Sciences, Architects, Engineers, Mariners, Anatomiſts; who doubtleſs will be ready, ſome for Reward, and ſome to favour ſuch a hopeful Seminary. And this will give them ſuch a real Tincture of natural Knowledge, as they ſhall never forget, but daily augment with Delight. Then alſo thoſe Poets which are now counted moſt hard, will be both facil and pleaſant, *Orpheus*, *Heſiod*, *Theocritus*, *Aratus*, *Nicander*, *Oppian*, *Dionyſius*, and in Latin, *Lucretius*, *Manilius*, and the rural Part of *Virgil*.

By this time, Years and good general Precepts will have furniſh'd them more diſtinctly with that Act of Reaſon, which in *Ethicks* is call'd *Proaireſis*: That they may with ſome Judgment contemplate upon moral Good and Evil. Then will be requir'd a ſpecial Reinforcement of conſtant and ſound Endoctrinating, to ſet them right and firm, inſtructing them more amply in the Knowledge of Virtue, and the Hatred of Vice: While their young and pliant Affections are led through all the moral Works of *Plato*, *Xenophon*, *Cicero*, *Plutarch*, *Laertius*, and thoſe *Locrian* Remnants; but ſtill to be reduc'd in their Nightward Studies, wherewith they cloſe the Day's Work, under the determinate Sentence of *David* or *Solomon*, or the Evangeliſts and Apoſtolic Scriptures. Being perfect

perfect in the Knowledge of perſonal Duty, they may then begin the Study of Economies: And either now, or before this, they may have eaſily learn'd at any odd Hour the *Italian* Tongue. And ſoon after, but with warineſs and good Antidote, it would be wholeſome enough to let them taſte ſome choice Comedies, *Greek*, *Latin*, or *Italian*: Thoſe Tragedies alſo that treat of Houſhold Matters, as *Trachiniæ*, *Alceſtis*, and the like. The next Remove muſt be to the Study of *Politicks*; to know the Beginning, End, and Reaſons of political Societies; that they may not in a dangerous Fit of the Commonwealth, be ſuch poor, ſhaken, uncertain Reeds, of ſuch a tottering Conſcience, as many of our great Councellors have lately ſhewn themſelves, but ſtedfaſt Pillars of the State. After this, they are to dive into the Grounds of Law, and legal Juſtice; deliver'd firſt, and with beſt Warrant, by *Moſes*; and as far as human Prudence can be truſted, in thoſe extoll'd Remains of *Grecian* Law givers, *Licurgus*, *Solon*, *Zaleucus*, *Charondas*, and thence to all the *Roman Edicts* and Tables with their *Juſtinian*; and ſo down to the *Saxon* and Common-Laws of *England*, and the Statutes. Sundays alſo, and every Evening, may be now underſtandingly ſpent in the higheſt Matters of *Theology*, and Church Hiſtory ancient and modern: And e'er this Time the *Hebrew* Tongue at a ſet Hour might have been gain'd, that the Scriptures may be now read in their own Original;

whereto

whereto it would be no Impoſſibility to add the *Chaldee*, and the *Syrian* Dialect. When all theſe Employments are well conquer'd, then will the choice Hiſtories, *Heroic* Poems, and *Attic* Tragedies of ſtatelieſt and moſt regal Argument, with all the famous political Orations, offer themſelves; which, if they were not only read, but ſome of them got by Memory, and ſolemnly pronounc'd with right Accent and Grace, as might be taught, would endue them even with the Spirit and Vigour of *Demoſthenes* or *Cicero*, *Euripides* or *Sophocles*. And now, laſtly, will be the Time to read with them, thoſe organic Arts which enable Men to diſcourſe and write perſpicuouſly, elegantly, and according to the fitted Stile of lofty, mean, or lowly. *Logic* therefore, ſo much as is uſeful, is to be referr'd to this due place, with all her well coucht Heads and Topics, until it be time to open her contracted Palm, into a graceful and ornate *Rhetorick*, taught out of the Rule of *Plato*, *Ariſtotle*, *Phalerius*, *Cicero*, *Hermogenes*, *Longinus*. To which Poetry would be made ſubſequent, or indeed rather precedent, as being leſs ſubtle and fine, but more ſimple, ſenſuous and paſſionate. I mean not here the Proſody of a Verſe, which they could not have hit on before among the Rudiments of Grammar; but that ſublime Art which in *Ariſtotle*'s *Poetics*, in *Horace*, and the *Italian* Commentaries of *Caſtelvetro*, *Taſſo*, *Mazzoni*, and others, teaches what the Laws are of a true *Epic* Poem, what of a *Dramatic*, what of a *Lyric*, what Decorum

is,

is, which is the grand Maſter Piece to obſerve. This would make them ſoon perceive what deſpicable Creatures our common Rhymers and Play Writers be, and ſhew them what religious, what glorious and magnificent Uſe might be made of Poetry, both in divine and human Things. From hence, and not till now, will be the right Seaſon of forming them to be able Writers and Compoſers in every excellent Matter, when they ſhall be thus fraught with an univerſal Inſight into Things. Or whether they be to ſpeak in Parliament or Council, Honour and Attention would be waiting on their Lips. There would then alſo appear in Pulpits other Viſages, other Geſtures, and Stuff otherwiſe wrought, than what we now ſit under, oft times to as great a Tryal of our Patience, as any other that they preach to us. Theſe are the Studies wherein our noble and our gentle Youth ought to beſtow their Time in a diſciplinary Way, from twelve to one and twenty; unleſs they rely more upon their Anceſtors dead, than upon themſelves living. In which methodical Courſe it is ſo ſuppos'd they muſt proceed by the ſteady Pace of learning onward, as at convenient Times, for Memory's ſake, to retire back into the middle Ward, and ſometimes into the Rear of what they have been taught, until they have confirm'd, and ſolidly united the whole Body of their perfected Knowledge, like the laſt embattelling of a *Roman* Legion. Now will be worth the ſeeing what

Exer-

Exercises and Recreations may best agree, and become these Studies.

Their EXERCISE.

The Course of Study hitherto briefly describ'd, is, what I can guess by reading, likest to those antient and famous Schools of *Pythagoras*, *Plato*, *Isocrates*, *Aristotle*, and such others, out of which were bred up such a Number of renoun'd Philosophers, Orators, Historians, Poets and Princes, all over *Greece*, *Italy*, and *Asia*, besides the flourishing Studies of *Cyrene* and *Alexandria*. But herein it shall exceed them, and supply a Defect as great as that which *Plato* noted in the Commonwealth of *Sparta*; whereas that City train'd up their Youth most for War, and these in their Academies and *Lyceum*, all for the Gown. This Institution of breeding which I here delineate, shall be equally good, both for Peace and War; therefore about an Hour and a half e'er they eat at Noon, should be allow'd them for Exercise, and due Rest afterwards: But the time for this may be enlarg'd at pleasure, according as their rising in the Morning shall be early. The Exercise which I commend first, is the exact Use of their Weapon, to guard and to strike safely, with Edge or Point; this will keep them healthy, nimble, strong, and well in Breath; is also the likelieſt Means to make them grow large and tall, and to inspire them with a gallant and fearless Courage, which being temper'd with sea-

ſeaſonable Lectures and Precepts to them of true Fortitude and Patience, will turn into a native and heroic Valour, and make them hate the Cowardiſe of doing wrong. They muſt be alſo practis'd in all the Locks and Gripes of Wraſtling, wherein *Engliſhmen* were wont to excel, as need may often be in fight to tugg or grapple, and to cloſe. And this perhaps will be enough, wherein to prove and heat their ſingle Strength. The Interim of unſweating themſelves regularly, and convenient Reſt before Meat, may both with Profit and Delight, be taken up in recreating and compoſing their travail'd Spirits, with the ſolemn and divine Harmonies, of Muſick heard or learnt; either while the skilful Organiſt plies his grave and fancied Deſcants in lofty Fugues, or the whole Symphony with artful and unimaginable Touches adorn and grace the well ſtudied Cords of ſome choice Compoſer; ſometimes the Lute, or ſoft Organ ſtop waiting on elegant Voices, either to religious, material, or civil Ditties; which, if wiſe Men and Prophets be not extreamly out, have a great Power over Diſpoſitions and Manners; to ſmooth and make them gentle from ruſtick Harſhneſs and diſtemper'd Paſſions. The like alſo would not be unexpedient after Meat, to aſſiſt and cheriſh Nature in her firſt Concoxion, and ſend their Minds back to ſtudy in good Tune and Satisfaction: Where having follow'd it cloſe under vigilant Eyes, 'till about two Hours before Supper, they are by a ſudden

Alarum

Alarum or watch Word, to be call'd out of their military Motions under Skie or Covert, according to the Seaſon, as was the *Roman* Cuſtom; firſt on foot, then, as their Age permits, on Horſe-back, to all the Art of Cavalry: That having in ſport, but with much Exactneſs, and daily Muſter, ſerv'd out the Rudiments of their Soldierſhip in all the Skill of Embattelling, Marching, Encamping, Fortifying, Beſieging and Battering, with all the Helps of ancient and modern Stratagems, *Tacticks* and warlike Maxims, they may as it were out of a long War come forth renown'd and perfect Commanders in the Service of their Country. They would not then, if they were truſted with fair and hopeful Armies, ſuffer them for want of juſt and wiſe Diſcipline, to ſhed away from about them like ſick Feathers, though they be never ſo oft ſupply'd: They would not ſuffer their empty and unrecruitable Colonels of twenty Men in a Company, to quaff out, or convey into ſecret Hoards, the Wages of a deluſive Liſt, and a miſerable Remnant: yet in the mean while to be over-maſter'd with a ſcore or two of Drunkards, the only ſoldiery left about them, or elſe to comply with all Rapines and Violences. No certainly, if they knew aught of that knowledge which belongs to good Men or good Governours, they would not ſuffer theſe things. But to return to our own Inſtitute, beſides theſe conſtant Exerciſes at Home, there is another Opportunity of gaining

gaining Experience, to be won from Pleaſure it ſelf abroad. In thoſe vernal Seaſons of the Year, when the Air is calm and pleaſant, it were an Injury and Sullenneſs againſt Nature, not to go out, and ſee her Riches, and partake in her rejoicing with Heaven and Earth. I ſhould not therefore be a Perſuader to them of ſtudying much then, after two or three Year that they have well laid their Grounds, but to ride out in Companies with prudent and ſtaid Guides, to all the Quarters of the Land: Learning and obſerving all Places of Strength, all Commodities of Building and of Soil, for Towns and Tillage, Harbours and Ports for Trade. Sometimes taking Sea as far as to our Navy, to learn there alſo what they can in the practical Knowledge of Sailing, and of Sea-fight. Theſe Ways would try all their peculiar Gifts of Nature, and if there were any ſecret Excellence among them, would fetch it out, and give it fair Opportunities to advance it ſelf by, which could not but mightily redound to the good of this Nation, and bring into Faſhion again thoſe old admir'd Virtues and Excellencies, with far more Advantage, now in this Purity of Chriſtian Knowledge. Nor ſhall we then need the *Monſieurs* of *Paris* to take our hopeful Youth into their ſlight and prodigal Cuſtodies, and ſend them over back again transform'd into Mimicks, Apes, and Kickſhoes. But if they deſire to ſee other Countries at three or four and twenty Years of

of Age, not to learn Principles, but to enlarge Experience, and make wiſe Obſervations, they will by that time be ſuch as ſhall deſerve the Regard and Honour of all Men where they paſs, and the Society and Friendſhip of thoſe in all Places who are beſt and moſt eminent. And perhaps then other Nations will be glad to viſit us for their Breeding, or elſe to imitate us in their own Country.

Now laſtly, for their Diet, there cannot be much to ſay, ſave only that it would be beſt in the ſame Houſe; for much Time elſe would be loſt abroad, and many ill Habits got; and that it ſhould be plain, healthful, and moderate, I ſuppoſe is out of Controverſy. Thus, Mr. *Hartlib*, you have a general View in writing, as your Deſire was, of that which at ſeveral Times I had diſcours'd with you concerning the beſt and nobleſt Way of Education; not beginning, as ſome have done, from the Cradle, which yet might be worth many Conſiderations, if Brevity had not been my Scope. Many other Circumſtances alſo I could have mention'd, but this, to ſuch as have the Worth in them to make tryal, for Light and Direction may be enough. Only I believe that this is not a Bow for every Man to ſhoot in, that counts himſelf a Teacher, but will require Sinews almoſt equal to thoſe which *Homer* gave *Ulyſſes*; yet I am withal perſuaded, that it may prove much more eaſy in the Eſſay,

than it now ſeems at diſtance, and much more illuſtrious: Howbeit not more difficult than I imagine, and that Imagination preſents me with nothing but very happy and very poſſible, according to beſt Wiſhes; if God hath ſo decreed, and this Age hath Spirit and Capacity enough to apprehend.

THE

THE

True and ready Way

To learn the

Latin TONGUE:

Expreſs'd in an Anſwer to a *Quere*,

Whether the ordinary Way of Teaching Latin *by the Rules of* Grammar, *be the beſt Way for Youth to learn it?*

By the late learned and judicious Gentleman, Mr. RICHARD CAREW, of *Anthony* in *Cornwall.*

IN my tender Youth, I was by my Father put to School, and ſo continued for nine or ten Years to learn *Latin*, according to the common Teaching of ordinary Schoolmaſters, by the Rules of *Lilly*'s Grammar. Afward I ſpent three Years in the Univerſity of

Oxford, and three Years more in the *Middle-Temple*, one of our Inns of Court: From whence I was sent with my Uncle in his Embassage beyond the Seas, unto the King of *Poland*; whom, when we came to *Dantzig*, we found to have been newly gone from thence into *Sueden*, whether also we went after him: And in this Journey, wanting the native Language of those Countries, I was often inforc'd to use the Help of the *Latin* Tongue, to buy such Things as we needed, and to confer with many Persons; being often imploy'd by my Uncle's Direction, to deliver Messages, and receive Answers, both to and from many great Persons of the *Dutch*, *Suedish*, and *Polish* Nations; and therein found a great Defect in the want of usual talking in former time in the *Latin* Tongue, because I had often Occasion to call for such Things, and at other times to mention such Things, as we did seldom or never meet with the Names of in our Books. After my Return and short staying here, I was sent by my Father into *France*, with Sir *Henry Nevill*, who was then Ambassadour Leiger unto *Henry* IVth, that there I might learn the *French* Tongue; which Language, tho' it seem'd very hard to me in the Beginning, because my Ignorance made me unable to distinguish one Word from another, and so imagine that those People used to talk much faster than we did, in a little Time, when by

by often hearing their Talk, I began to diſcern the Diſtance of one Word from another, I found they uſed to talk rather more deliberately than we do; and ſo by reading and talking, I learn'd more *French* in three Quarters of a Year, than I had done *Latin*, in above Thirteen; wherein, though I will not deny but the Uſe of my *Latin* Grammar did ſomething help me, to make me the better apprehend the Coherence of Speech, yet I have ever ſince conceived, upon my Learning by Practice, that uſual Talking, and much Writing and Reading, open a ſurer and readier Way to attain any Tongue, than the tedious Courſe which is uſed in the *Latin*, by conſtruing and pearſing according to the Rules of Grammar, in obſerving of the Number, Gender, Caſe, and Declenſion of all variable Words; partly, becauſe ſo much time is ſpent in the Declination of every Word, according to the Forms ſet down in the Grammar; and partly, in the over-loading of the weak Wits of Youths, with ſuch a Multitude of ordinary Rules, and ſuch a World of Exceptions in particular Words, as are acknowledged to differ from the general Rules, as is able to confound both the Memory and Underſtanding of Men of Years: Beſides the hard gnawing of the dry Bones, which are able to tire their Jaws, and take away the Edge of their Teeth, before they can break them into ſuch Pieces, as will be fit for their weak Stomachs: Becauſe, after the Grammar

Fashion, they are imploy'd to transform them into so many several Shapes as Art can devise to turn them into, and yet all this while they gain the Knowledge of the Sense but of one Word; whereas the Understanding of a Language, requires the Knowledge of the Sense of all; and by the Way which I shew, not only the Knowledge of many Words, but of many Sentences, are learn'd with Delight, in giving Light to the Understanding, by the Excellency of the Authors, which have left their Works for the bettering of the Knowledge of the after Ages, by the Experience of their times: And at last, there is more learn'd by the Practice of Reading, than there was in the long School Teaching. These and many other things, have made me a little to look after the natural Course of learning divers Languages; and so I find that Languages were not first devised by the Rules of Grammar, but the Rules of Grammar were framed according to the common Practice of Speech; and which, when in many Words and Phrases the Particulars differ from the General, they make up a huge Number of Exceptions. And that we find after the Tongue hath enabled Boys and Girls to pronounce the Words they hear, a few Years Practice makes their Tongues run nimbly away with any thing they desire to say, and as quickly apprehend what they hear; and that with little Offence to *Priscian*, and less Study, though sometimes, by Mischance, they break

his

his Head, yet leſs and ſeldomer than great Clerks do in other Languages. Becauſe common Uſe teaches them a ſpeedier Meaſure by their Practice, than Line and Level could do. Beſides, I find a great difference in the very natural Framing of the Languages; for, in our *Engliſh* Tongue, a Word miſplaced alters the Senſe exceedingly, as every one conceives the Difference between a *Horſe-Mill*, and a *Mill-Horſe*, which is not ſo in *Latin*; and the Verb in *Latin* is ſeldom joined with the ſame Word we do in *Engliſh*, and the Adjective commonly follows the Subſtantive; whereas we commonly put him before the ſame, and ſay, *a good Man*, they ſay, *a Man good*; and in common Talk, a Word ſerves inſtead of a Dictionary, to help the Underſtanding of another. By which Reaſon, my own Father learn'd of himſelf, by continual Reading, the *Greek*, *Dutch*, *French*, *Italian*, and *Spaniſh* Tongues, only by reading without any other teaching: And it is a Thing plainly obſerv'd by a Multitude of Perſons who never learn'd the Grammar Rules, what Errors Foreigners commit, as well in miſtaking their Words, as in their undue pronouncing of them, and will as ſoon ſhew their Errors, as if they had been directed by Grammar. I have alſo conferred with many Gentlemen, who (having learn'd Grammar by Rule, and foreign Languages by Rote) have likewiſe acknowledged, how much more they profited by Practice than

by Precept; and likewise how much worse it sped with those who followed the Grammar Rules of those foreign Tongues, than with others who neglected them, and plied the Practice of Speech. I could wish therefore, that when Children are first taught the Grammar, instead of that they were imploy'd in much Reading and Writing, and turning their *Latin* Books into *English*, and returning the same back again into *Latin*; whereby they should, in that wasted time of their Youth, gain the Knowledge of many good Authors, which they could not have time to read; and which by their dulness in learning the Rules of Grammar, they are so tired with the Difficulty thereof, that they conceive an Impossibility ever to attain it, and so quit it, though they prove Men of excellent Understanding when they come to ripeness of Age. And the *Romans* as ordinarily, both Men, Women and Children, as soon learn'd, and speak *Latin*, as *English*, *French*, *Dutch*, *Welch*, and *Irish*, and all other Nations do their Native Tongues. I have likewise found by Practice the same Effect, but have been beaten out of it, by the arrogant, ignorant, and obstinate Contradiction of too many others: As I was likewise hindred by that I was not able to follow it my self, as I should have done; neither am I so foolish, as to reject Grammar, but would only have it taught (according to the Nobleness thereof, as

one

one of the ſeven liberal Sciences) to Perſons, who by ripeneſs of Underſtanding, are able to comprehend the Reaſons thereof; and have known ſome apter to learn in their Youth the Rules of Logick and Rhetorick, than thoſe of Grammar, (though they greedily deſired it) which Courſe, if it were taken, I think would make many of our *Engliſh* Gentry prove Scholars, which by the ordinary Way could never learn it. And the help preſcrib'd by the Grammar Rules, how to put the Nominative Caſe before the Verb, the Accuſative after, and to join the Subſtantive with the Adjective, and the ordering of every Word, according to our *Engliſh* Faſhion, may be far more eaſily directed, by placing Figures of Number to expreſs their Order; and by theſe Means ſcarce any who go to School, ſhall ever miſs the writing of a good and ſwift Hand, and attain ten times more Knowledge by reading ſo many wiſe Authors as have left their Writings for the Inſtruction of Poſterity, by their diligent Obſervation of the Means and Fruits, which ſhew Men to follow good, and avoid ill Actions. And I hold it likewiſe very neceſſary for every Teacher to be as diligent in obſerving the exceeding different Nature of all their Scholars, according to the Diſpoſition of their Perſon and Age, rather than according to their common Rules; for ſome can learn the ſame thing better at ſeven, than others at fourteen; and yet thoſe at the fourteen Years end, will many

times

times overtake, and out-go the same Persons, who so much out-went them before. And by this way their time cannot be lost, for I take Learning to be ordained to teach Knowledge, that Knowledge by Practice may enable Men by noble Actions, to give Glory to God, and to do as much good as they can, during the Course of their whole Lives.

4 1 5 5 7 6 3
Pharisæos Christus Pastores malos, se vero multis
3 8 2 8 2
argumentis bonum comprobat Pastorem. Dissidium
1 3 4 3 5 8 7
propterea oritur. Lapides tollentium, & eum pre-
6 1 2
hendere cupientium manus evadit.

AN ACCOUNT OF THE Education *of the* DAUPHINE.

In a LETTER to his Holineſs, Pope *INNOCENT* XI.

By JAMES BENIGNUS BOSSUET, Biſhop of *Meaux*, Præceptor to the *Dauphine*.

Tranſlated from the Original *Latin*.

WE have often heard it, Holy Father, from the Mouth of *Lewis* the Great, that the *Dauphine* being his only Son, and the only Hopes of his Family and Kingdom, could not but be very dear to him; yet he deſired his Life with this one Condition, that he might be worthy of his Anceſtors, and the Empire he was born to: And that he had rather

ther have no Son, than ſee him grow up without any excellent Qualifications and true Merit.

For this Reaſon it was his early Care, that this Auguſt Prince might be accuſtomed not to Idleneſs and Effeminacy, to childiſh Trifles and Diverſions, but to Application and Virtue: And that from his very Infancy he might be taught the Fear of God, on which all human Happineſs depends, and without which Princes can never maintain their Authority and Majeſty; and in the next Place, that he ſhould be inſtructed in all valuable Arts and Sciences, which would become a Prince of his high Birth, and eſpecially thoſe which are of Uſe in Government. He took into his Deſign likewiſe, all thoſe parts of Knowledge that might poliſh his Taſte, give a Luſtre to his Perſon, and recommend him to the Eſteem of learned Men; that ſo the *Dauphine* might be an Example of Virtue, a Model to other Youths, and at length, an eminent Patron of Learning, and truly worthy of his noble Deſcent.

I. There was one * Rule the King gave us relating to the Prince's Education, never to be tranſgreſs'd; namely, that no Day ſhould paſs without ſome Employment. He judg'd there was a vaſt Difference betwixt having proper Recreations, and doing nothing for a whole Day; and that Childrens Spirits

* A Rule of Studying, from the King.

were

were to be refreſh'd and recruited indeed, by Play and Paſtime, but that they were not to be wholly given up to it. It was his Judgment, that they were daily to be put upon ſerious Matters, and that too long Intermiſſions ſo unhing'd their Minds, that they could never make any Proficiency. He knew there was no Life more properly a buſy Life, than that of Kings; that every Day preſented them with new Affairs of the greateſt Importance; their Youth therefore ſhould be kept in Exerciſe, and ſome Hours at leaſt in every Day, be ſpent in Employments of a ſerious Nature. Thus by the Studies of their youthful Age, they would be prepared for the Buſineſs of their future Life. Beſides, that good Habits early form'd, would render the reſt of their Education eaſy, ſupply the Place of a Monitor, and ſave them the vexation of being frequently call'd upon to do what they were averſe to.

For theſe Reaſons, this wiſe King appointed certain Hours in every Day for his Son's Learning; not forbidding however thoſe Amuſements which might keep him in good Humour, and prevent Learning appearing to him with a frightful Aſpect. The Succeſs of this Method was anſwerable to his Wiſhes, and the Prince always came to his Studies, as to another kind of Diverſion.

But the Maſter-piece in the *Dauphine*'s Education, was the giving him the Duke of *Montauſier* for his Governour; who was himſelf a very

very learned Man, as well as an excellent Soldier, and above all, eminent for his Piety, and as it were form'd on purpoſe to educate the Son of ſo great an Heroe. He always had the Prince under his Eye; nor would he ſuffer him to hear any low and licentious Diſcourſe, or permit any Perſon of a vicious Character to have Acceſs to him. He gave him the beſt Council, and taught him by his own Example; and omitted nothing that could be of Service in forming the Body and Mind of this Royal Youth. 'Tis our Glory to have liv'd in perfect Friendſhip with this great Man, who did us the Honour to furniſh us with many excellent Hints relating to that Part of the Prince's Education, which was more peculiarly under our Care.

II. His Studies were begun both Morning and Evening with ſome previous Leſſons of Piety *, which the Prince attended to with a great deal of Reverence, and with his Hat off.

When we explain'd the Catechiſm to him, which he had learn'd by heart, we inculcated this, that beſides the general Precepts of Chriſtianity, there are ſpecial Obligations belonging to Mens ſeveral Circumſtances and Characters; and that there are Duties proper and peculiar to Princes, which they can't omit without great

* Religion.

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Guilt. We ſpoke of 'em however at this time only in the General, reſerving the reſt to a riper Age.

By frequent Repetitions, theſe three Words, and their Connexions one with another, were deeply fix'd in Memory, Piety, Goodneſs, and Juſtice. We told him that the whole Duty of a Chriſtian and a King was comprehended in theſe. And we argued in this Manner: He who is pious towards God, cannot but be very good to Men, as being his Children, and made after his Likeneſs. He who loves Mankind, will give them what is their Right; will protect good Men, and for the ſake of the Publick Peace puniſh Injuſtice, and reſtrain thoſe who are diſorderly. A pious Prince therefore will be good; He'll be a common Benefactor, and will be grievous to none but thoſe who provoke him by their Crimes.

Under theſe three Heads we reduc'd all the Precepts, which we afterwards fully inſtructed him in; we ſhew'd him how all other Virtues ſpring from theſe, and that all other Learning was intended to facilitate the Practice of 'em.

He was very early acquainted with the ſacred Hiſtory in the Old and New Teſtament: He had it in his Memory, and would often repeat it, eſpecially ſome remarkable Inſtances of the Favour of God to good Princes; and terrible Judgments that had fall'n upon thoſe that rebell'd againſt him.

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When he was ſomewhat more advanc'd, he read the Goſpels and the Acts of the Apoſtles, which contain the Hiſtory of the Church in its Infancy. By theſe he was taught to love Jeſus Chriſt, to take him as it were into his Arms, to grow up with him, to obey his Parents, increaſe in Favour with God and Men, give daily new Proofs of Wiſdom: Then he attended at his Sermons, admired his Miracles, ador'd his Goodneſs to all ſorts of People. Nor did he forſake him at his Death, that he might be worthy alſo to follow him in his Reſurrection and Aſcenſion to Heaven. He here learn'd to love and honour the Church, humble, patient, from the beginning exerciſed with Cares, prov'd by Afflictions, and in all Victorious. Here he ſaw the Apoſtles ruling according to the Commands of Chriſt, and in their Doctrine and Example, going before the Faithful. In a Word, here he learn'd many other things, which lay a Foundation for Faith, enliven Hope, and inflame Charity.

If at any time in reading the Goſpel his Attention was off, or there appear'd the leaſt Token of Irreverence, the Book was laid aſide, as not to be read, but with a ſacred Reſpect: The Prince would think this a heavy Puniſhment, and by degrees he learn'd to read ſmall Portions with the cloſeſt Attention, and think afterwards upon what he had read. We gave him a plain and natural Explication of the Paſſages that had been perverted, told him there were

were many things not only above his Age, but even above all human Comprehenſion, proper therefore to mortify Pride, and exerciſe Faith.

When he had read over the Goſpels ſeveral Times, we put the Old Teſtament into his Hands, and began with the Hiſtory of the Kings; where we obſerv'd, that the moſt terrible Inſtances of Divine Vengeance had been given in Kings, that being advanc'd by the Divine Pleaſure, next to himſelf over other Men, they were oblig'd to the cloſeſt Subjection to him, that in them had been given the ſtrong Proofs of the Inſtability of human Affairs, and that therefore there is no Security but in the Divine Protection.

After this, we choſe out ſome Chapters in the Apoſtolical Epiſtles, which contain the Chriſtian Morality; and ſome Parts of the Prophetical Books were recommended to him; wherein it was obſervable, with what Authority and Majeſty God ſpake to proud Kings, and how with the Breath of his Mouth, he ſcatter'd numerous Armies, overturn'd Kingdoms, and levell'd the Conquer'd and Conquerors in one and the ſame Deſtruction. We directed him particularly to thoſe Prophecies concerning Chriſt, which are referr'd to in the Goſpels: Theſe the Prince read with Admiration: And we had a fair Occaſion to take Notice, that none of God's Promiſes or Threatnings are vain, that what he had told us concerning a future State, might be relied on, and that the Cer-

tainty of Things, yet future, was evident from what had already come to paſs. To theſe Matters was added ſome brief Account of the Fathers, the Acts of the moſt famous Martyrs, and ſo much of Eccleſiaſtical Hiſtory, as might be of Service to him.

Grammar, *Latin* Authors, Geography.

III. We need not be long upon the Method of his Grammar Learning. We endeavour'd to teach him the *Latin* and *French* Tongues, both together, firſt of all their Propriety, then their Elegance. We reliev'd the tedioufneſs of this Part of Learning, by convincing him of the Uſefulneſs of it, and by forming the Knowledge of Things with that of Words, ſo far as his Age would admit.

We were ſo happy in this Method, that when he was little more than a Child, he underſtood the beſt *Latin* Authors, and was ſeldom at a loſs where they were moſt difficult. He could repeat many of the moſt uſeful and entertaining Paſſages in them, and would apply them, upon Occaſion, with great Pertinence.

In reading over theſe Authors, we always had our main End in View of teaching him, together with the other Parts of Learning, Piety, Virtue and Government. We did not fail therefore, in reading over the *Roman* Authors, to take notice that Fables and impure Myſteries of the Heathen Theology and Religion,

ligion, were an Argument of the darkneſs Men would be in, if altogether left to themſelves; that the politeſt Nations, and thoſe that are moſt celebrated for the Wiſdom of their political Inſtitutions, the *Egyptians*, *Grecians*, and *Romans*, had been very ignorant in Divine Things, and worſhip'd abominable Monſters; and were never recover'd from theſe Abſurdities, 'till Jeſus Chriſt enlighten'd them. Right Sentiments therefore concerning Religion were the Gift of Heaven.

But though the *Gentiles* were ſo much miſtaken in their Religion, yet they kept up a due Reſpect for what they eſteem'd ſacred; knowing that Civil Government could not ſubſiſt without it. And there were many Examples of Juſtice and other Virtues amongſt them, which will reflect very much upon Chriſtians, if they are not virtuous, though they have been taught of God. Theſe Remarks were not given him in Form of a Leſſon, but in the Way of familiar Converſation: And when he was Maſter of them, he would diſcourſe of them of his own accord. And I remember, that upon ſome Commendation of *Alexander*, who had boldly undertaken the common Cauſe of *Greece*, againſt the whole *Perſian* Monarchy, he obſerv'd of himſelf, that it would be much more glorious for a Chriſtian Prince to oppoſe the common Enemy of *Chriſtendom*, who was then breaking in upon it.

We thought it not the beſt Way to read the *Latin* Authors in ſmall Parcels, I mean one or two Books only of the *Æneids*, or of *Cæſar*'s Commentaries; but rather read over the whole Work in a continued Courſe, and as it were, at one Breath, that the Prince might be able to form a Judgment, not of a Part only of a Work, but of the whole Deſign, and the Connexion of the ſeveral Parts: And indeed, the Beauty of a ſingle Part is not ſo diſcernable, without having a View of the whole Piece. Nor do we otherwiſe judge of a true Building.

Amongſt the Poets, he was beſt pleas'd with *Virgil* and *Terence*; and amongſt the Hiſtorians, with *Saluſt* and *Cæſar*. This laſt he admir'd above all, as an excellent Model of Writing and Action, and was deſirous to learn of him the Art of War: We did therefore, as it were, follow this great Commander in all his Marches, we made Encampments, form'd and executed Deſigns, prais'd or puniſh'd the Soldiery, employ'd them in Works, rais'd their Hopes, held them in a Poſture for Action, whilſt we conducted a conquering Army, reſtrain'd their Plunder, kept our own Men in order by Diſcipline, and ſecur'd our Allies by punctual Regard to Treaties, accommodated the Diſpoſition of our Troops to the Circumſtances of Place, and the Temper of the Enemy; ſometimes we made Advantage by Delays, but uſually puſh'd on, and by the Quickneſs of our Marches, gave our Enemies no Time, either for

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Council or Flight; thoſe that ſubmitted we ſpar'd, but thoſe who ſtood out, we treated with Severity; conquer'd Countries we reconcil'd to our Government, by Prudence and Equity; and at once ſoften'd their Subjection and ſecur'd our own Victories.

I hardly need mention the Pleaſure he had in reading *Terence*. Here he was preſented with a Picture of human Nature. Here he ſaw the deceitful Charms of Pleaſure and Women, the Exceſſes and Misfortunes of Youth, corrupted by the Intriegues and Flattery of Slaves, tormented by a blind Paſſion, at laſt recover'd, tho' almoſt by a Miracle, and then only enjoying Calmneſs and Serenity. Here he obſerv'd the juſt Repreſentation of the Manners and Paſſions of every Age and Condition, with every Feature and Lineament of each Character, finiſh'd by this great Artiſt, with that Propriety and Decorum, which is the diſtinguiſhing Excellence of this ſort of Performances. In the mean Time, we paſs'd our Cenſure upon the licentious Paſſages we met with in this Author; expreſſing ſtill a much greater Surpriſe, that many of our own Writers have ſhewn leſs Modeſty in their Pieces. This Practice we condemn'd as infamous, and deſtructive of good Manners.

This Account would be of an improper Length, ſhould I relate all our Remarks upon other Authors, eſpecially upon *Cicero*, whom

we could not forbear admiring for his Wit, Philoſophy and Eloquence.

Geography was but a Sport, and as a pleaſant Voyage to us; we fell down Rivers in their gentle Current, then put out to Sea, view'd the Coaſts, enter'd the Ports and Cities, then went up the Country. All this we perform'd not in a Hurry, like Travellers void of Curioſity, but enquir'd after every thing worthy of Obſervation, eſpecially of the Manners and Cuſtoms of the People: But more particularly we endeavour'd to underſtand the Genius of the French Nation, whom we found to be a Warlike People, yet given to change, abounding in populous Cities, poſſeſs'd of a vaſt Empire, not to be govern'd but by the greateſt Steadineſs and Wiſdom.

Hiſtory writ in *French* and *Latin* by the Prince.

IV. Hiſtory demanded a more than ordinary Application, being the great Miſtreſs of Prudence, in private and publick Life. We began with the Hiſtory of *France*, our own Country. We directed him to ſome Parts of *Comines* of *Bellay*; but we did not put him to the Fatigue of reading much himſelf, for we collected out of our beſt Authors, all thoſe Facts that might be neceſſary to give him an Idea of our whole Hiſtory. This we read to him, that is, ſo much at a Time as he might be able to remember; then he repeated it, and afterwards wrote it down in *French*. Beſides

ſides this, he turn'd the *French* into *Latin:* This was inſtead of a Theme. We corrected both afterwards with great Care. Every *Saturday* he read over at once, all that he had writ out in all the whole Week: Theſe Papers increas'd, 'till we were forc'd to divide them into ſeveral Books, which the Prince read over frequently.

He was ſo induſtrious in this Employment, that we have now a great Part of our Hiſtory, in the Style and Hand-writing of this Prince, both in *French* and *Latin.* When he was ſufficiently Maſter of the *Latin* Tongue, we abridg'd his Labour, by omitting the Tranſlation: But ſtill he continued to write down in *French*, what we read to him. With the Prince's Judgment, our Hiſtory enlarg'd. The firſt Accounts of our Affairs we had rehears'd but briefly. As we came nearer our Time, we grew more particular. We took notice of all our moſt remarkable Laws and Conſtitutions, and all conſiderable Revolutions and Changes, and not only Events themſelves, but the ſecret Cauſes of them. Nor did we omit the Miſtakes of our Kings, and the Diſaſters they brought upon them.

And that the Prince might learn from Hiſtory, how to govern, when we met with a nice Conjuncture, the whole Poſture of Affairs was ſet before him: And we enter'd as it were into Council, and having well weigh'd all Circumſtances, propos'd what Meaſures were moſt proper to be taken, and ask'd his Opinion. Then

we proceeded in our Hiſtory to ſee the Iſſue, and pointed out the Errors that were obſervable, either in Deſign or Execution. Thus from Experience we form'd all our Rules of Action.

St. *Lewis* an Example of a good King.

V. Though as we went along, we took up Examples of Conduct, through the whole Hiſtory of our Kings, yet St. *Lewis* was our great Heroe, and the only perfect Model of a good King. Him we found, not only eminent for his Sanctity, (which all know) but likewiſe for the utmoſt Skill in all the Affairs of Peace and War; for Courage, Moderation, and a true Greatneſs of Mind. In him began the Glory of the *French* Monarchy. In him we have at once a perfect Pattern of perſonal, private and royal Virtues, and a ſure Interceſſor for us with God.

As alſo *Lewis* XIV.

VI. Next to him, we plac'd *Lewis* the Great, that living Example of good Government, which we have before our Eyes. Here we laid before the Prince his Father's admirable Laws and Edicts; we acquainted him with the exact Diſpoſitions of our Finances, the Frauds that had been diſcover'd in their Management; our military Diſcipline maintain'd with equal Prudence and Authority; the new Methods of ſtoring Magazines, beſieging Towns, and conducting

ducting Armies; the true Spirit of our Soldiery, their Briskneſs in Aſſaults, and Firmneſs in maintaining their Ground; the ſtrong Perſuaſion of our People in general, that nothing is too great or difficult to be perform'd under ſo great a King. At laſt we ſhew'd him the King himſelf equal to an Army. We ſhew'd him the Weight, Uniformity, and Secreſy of his Councils, never diſcover'd but by the Execution in the moſt ſurpriſing Events. His Conduct and Valour in War, giving Peace to conquer'd Enemies on equal Terms; and above all, his unwearied Zeal in propagating and ſupporting true Religion: Thus we ſet the great Example of the Father before the Son, ſo capable of following him.

Philoſophy, Of the Knowledge of God, and our ſelves.

VII. In Philoſophy we obſerv'd this Diſtinction, to give him the Grounds and Reaſons of thoſe Maxims that are certain and of Uſe in Life; but the Hiſtory only of thoſe that are controverted and doubtful. Recommending to him an equitable Temper towards all Sides, judging it to be for the Honour of one born to govern, to protect all in their Enquiries, rather than to enter as a Party into any of their Diſputes.

Being fully perſuaded that the great Buſineſs of Philoſophy, is to teach us the Knowledge of our ſelves, and from our ſelves to carry us

us to God, we form'd our Inſtructions upon this Principle. We had long ſince ſown the Seeds of this Philoſophy in his Mind, and had taken Care, that whilſt he was but very young, he might be able to diſtinguiſh the Mind from the Body, namely, that Part which is to govern, from that which is to ſerve; and that from the Image of a Mind ruling the Body, he might form an Idea of God, governing the World, and the Mind it ſelf. When Years had ripen'd his Judgment, we thought our ſelves oblig'd to teach him this more methodically, and remembering the Direction of our Lord, St. *Luke* xxi. 34. *Take heed to your ſelves*; and the Sentence of *David*, *The Knowledge of Thee from my ſelf is wonderful*: We drew up a Treatiſe under theſe two Heads, *The Knowledge of God and our ſelves*: In which we explain'd the Structure of the Body, and the Nature of the Soul, from what every Man may obſerve in himſelf. And as a Man is moſt preſent to himſelf, we endeavour'd that from hence he might apprehend how intimately preſent God is with all things. For as much as without him, we could not live, move, breathe or think, according to that moſt Philoſophical Sentence of the Apoſtle at *Athens*, the very Seat of Philoſophy (*Acts* xvii. 25, 27, 28.) As the Apoſtle from things already known, and evident to Reaſon, propos'd to lead them forwards to higher things; ſo it was

was our care to improve the Apprehenſion of the Deity, which Nature had implanted in us; and demonſtrated by the moſt certain Arguments, that they who choſe to be thought no better than Brutes, are indeed the moſt conceited, and yet the moſt contemptible of all Men.

VIII. The next thing we had to do, was to give him ſome Notion of Logick and moral Philoſophy, for the farther cultivating the beſt Powers, the Underſtanding and Will. The Principles of Logick we took from *Plato* and *Ariſtotle*: But our Logick was not the empty Science of wrangling and diſputing, but the Art of forming the Judgment. We employ'd our ſelves chiefly in that Part which furniſhes thoſe Heads of Arguments which are of Uſe in publick Deliberations and Counſels, and which, tho' ſingly and by themſelves, are of no great Moment, yet when laid together, amount to a Probality, and are a good Foundation for Action. Theſe we conſidered as the Ground of Rhetorick, which cloaths, moves and animates thoſe naked Arguments which Logick had collected and put together as ſo many Bones and Sinews. But the Rhetorick we taught him did not conſiſt in Sound and Noiſe, nor was it ſoft and effeminate, but ſtrong and maſculine, founded upon Truth and Nature

Logick, Rhetorick, Ethicks.

Nature. We ſelected for him ſome of the beſt Rules out of *Cicero*, *Quintilian*, and others. But we made more uſe of Examples than Precepts. And it was a Cuſtom with us to ſtrip thoſe Speeches that affected us, of moſt of thoſe Figures and other Ornaments, which Words had beſtow'd upon 'em; and reduce 'em to thoſe ſimple and naked Arguments we juſt now mentioned, that we might ſee what came from Logick, and what Rhetorick had added.

As for Morality, we judg'd it beſt to take it from Scripture and the Chriſtian Inſtitution; nor could we endure, that he who might be ſatisfied from the Fountain, ſhould follow impure Streams. However we did not quite overlook *Ariſtotle*'s Ethicks; and to them we join'd the wonderful and ſublime Diſcoveries of *Socrates*, eſpecially conſidering the time in which he liv'd; which muſt put our modern Deiſts to the Bluſh, if not convert 'em. We remark'd likewiſe, what Chriſtianity condemn'd in them, what it added, and what new Light it beſtow'd upon thoſe things it approv'd of and confirm'd. And when we had done all this, the Wiſdom of theſe great Men, notwithſtanding its Philoſophical Gravity, appear'd to us little better than a mere childiſh Science.

Civil Law.

IX. Nor did we think it beſide our Purpoſe to give him ſome Knowledge of the *Roman* Laws; ſo far at leaſt as to acquaint him with the

the Definition of Right, and the ſeveral Diſtributions of it; with the threefold Object of the Law, (*i. e.*) Perſons, Things, and Actions; as alſo the Nature of Contracts, Teſtaments, Inheritances; the Juriſdiction of Civil Magiſtracy, and the Authority of Deciſions in Courts of Judicature; with divers other things relating to the Principles of the Civil Law.

Natural Philoſophy.

X. We have little to ſay concerning Metaphyſicks, beſides what has been already mentioned under the former Heads: And many Parts of Natural Philoſophy came in our way when we diſcourſed on the Structure of the human Bodies; and as for the reſt, it was more agreeable to us to deliver them in the manner of Hiſtory than a Syſtem. The uſual Experiments were perform'd before the Prince, ſo as to give him a very agreeable and uſeful Entertainment. And he obſerv'd the Induſtry of Mankind, in tracing out Nature in all her Operations, as well as in aſſiſting and improving her. From thence he proceeded to admire the Art of Nature it ſelf, and the wonderful Contrivance of the great Artiſt, which is at the ſame time ſecret and manifeſt.

Mathematicks.

XI. For the Mathematicks, which are ſo ſerviceable in ſtrengthening human Reaſon, he had an excellent Maſter, who taught him not

only

only the Methods of fortifying and beſieging Towns, and making Encampments, and to draw out theſe with his own Pencil; but alſo the Nature of all kinds of Machines, and their Powers, the ſeveral Syſtems of the Univerſe, and ſome of the firſt Books of *Euclid*; all which the Prince apprehended with a readineſs that was ſurprizing to all that were about him. I muſt juſt take Notice, that all the ſeveral Parts of Knowledge were inſtill'd into him by Degrees, and were taught in their proper Place and Order, that he might be able to make uſe of it upon every Occaſion.

The three laſt Parts of the *Dauphine's* Studies.

XII. And now for the finiſhing the Prince's Studies, we undertook three Things of no ſmall Moment.

1. Firſt of all, univerſal Hiſtory, Antient and Modern. The former comprehending the Hiſtory of the World, from the Creation to *Charles* the Great, and the ruin of the antient *Roman* Empire; the latter from thence to the preſent Time. We firſt gave it a curſory Reading, and after that, in ſeveral Lectures, made him maſter of the Whole. We here ſet before him the Riſe and Progreſs of Religion, the Fates of Empires, the Springs and Cauſes of Events. We ſhew'd him the Connexion of the Old and New Teſtament; how Religion was ever

ever acknowledged and protected by an Almighty Providence, and advanc'd from its firſt Obſcurity to the full Light of the Goſpel. We acquainted him with the Inſtitutions of the *Aſſyrians*, *Perſians*, *Grecians*, and *Romans*; and other Kingdoms that have ſucceſſively made a Figure in the World. All this was perform'd without a tedious Prolixity, and with as great Brevity as was poſſible. We had this double Advantage, from the Knowledge of the World and the general Hiſtory of Nations; in the firſt Place, we learn'd the Antiquity, Authority, and Stability of Religion; and in the next Place, we learn'd the true Methods of preſerving a Government in a flouriſhing Condition, from the Miſtakes others had been guilty of: Senſible nevertheleſs, that the beſt conſtituted States are ſubject to the Accidents of Mortality, and that from all human Things, we muſt raiſe our Thoughts and Hopes to thoſe which are Divine and Heavenly.

2. Our next Performance contains the Rules of Policy and good Government, and of the Adminiſtration of Juſtice, taken out of the Holy Scriptures: Shewing not only the Duties of Subjects to their Princes, how the publick Worſhip of God ought to be directed, and the Miniſters of Religion ſupported, but alſo the Original of Government, and how Societies have been form'd, together with the Rules of good Conduct in War and Peace, and whatever elſe

elſe is neceſſary for the true preſerving of the Dignity of Government. This Work will make it evident, that the Scriptures exceed all other Books that have treated of Civil Policy, not only in the Authority, but alſo in the Prudence and Excellency of its Precepts.

3. Our third and laſt Piece contains the particular Laws and Cuſtoms of the *French* Monarchy: And in conſidering its Intereſt, with reference to other Kingdoms, we ſhall ſet down the whole State of *Chriſtendom* and *Europe*.

We ſhall finiſh theſe Deſigns as the Time and our Abilities will permit: And then at the King's Command ſhall return to him his beloved Son, whoſe Education has been committed to us by his Orders, and conducted according to the Rules he had given us. What remains will be compleated by the King himſelf, the beſt Maſter, and his own Experience.

Concluſion. This, Holy Father, is the Method we have purſued with the utmoſt Application and Faithfulneſs; *We have planted and watered; may God give the Increaſe.* And ever ſince He, whoſe Vicegerent you are, hath inſpired you with a paternal Regard to theſe our Endeavours, we have not fail'd in your Holineſs's Name to admoniſh and excite the Prince, and have found this a powerful Incentive to every thing that

is

is great and excellent. We eſteem our ſelves happy that we have ſo great a Patron of theſe our Labours, in one, who is another *Leo*, or *Gregory*, or rather another *Peter*.

Holy Father,

Your Holineſs's moſt Devoted,

Moſt Obedient Son,

At the Palace of St. *German* *March* 8. 1679.

J. BENIGNUS.

Biſhop of Condom.

N. B. He was made Biſhop of *Meaux*, 1681.

THE METHOD

By which the

DUKES

OF

BURGUNDY, ANJOU, and BERRY, the Grandchildren of LEWIS XIVth were educated.

THE Manner, in which theſe young Princes were bred up, in regard to their Health, was not at all approv'd of by the Gentlemen of the Faculty: Nevertheleſs, their Governour the Duke *de Beauvillier*, had Reſolution enough to purſue it, and his Majeſty placed ſuch and entire

tire Confidence in him, that he left that Affair ſolely to his prudent Management.

They live upon plain Diet, eating as much as they pleaſe at each Meal, nothing but proper Food being ſerv'd up. At breakfaſt they eat a Cruſt of dry Bread, drinking a large Glaſs of Wine and Water, or Water only, juſt as they pleaſe.

At Dinner and Supper they eat juſt what they will of all that is brought to Table; care being taken that they eat a good deal of Bread, and but little raw Fruit.

Three Days in the Week are call'd Ragoo Days, but that is meant only for Dinner, and then beſides boil'd and roaſted, Fricaſſees of Chickens; Tarts, white Meats and ſuch like Diſhes are brought to the Table, but ſeldom or never any real Ragoos, or Diſhes high ſeaſon'd.

The other Days they dine upon Beef, and their roaſt Meet is Chicken, Partridge, and ſuch like.

Their Suppers are always alike, a Leg of Mutton, a Loyn of Veal, or a Rib of Beef, with ſome wild Fowl or Poultry dreſt plain; and inſtead of Fruit, March-Pane, or Orange-Peels. In Lent they keep more or fewer Faſt Days according to their Age. The Duke of *Burgundy* will keep the whole approaching Lent, but the Prince's Brother will eat Fleſh three times a Week. *Fridays* and *Saturdays*, and all Faſt Days, as well as in Lent, they eat a-part,

that each may be ſerv'd with Food proper for his Age and Conſtitution, without the one's longing for the other's Victuals. And Lenten Food being generally of a higher Gouſt and higher ſeaſon'd, and conſequently better reliſh'd, 'tis to be fear'd they may eat too much of it, for which reaſon care is taken to provide what is moſt innocent, and chiefly Pan or Pudding Cakes.

For their Bevers they eat as at Breakfaſts, a Cruſt of Bread or a Biſcuit, and drink a Glaſs of Water; but they have Wine at Dinner and Supper, if they pleaſe, for ſometimes they'll not drink any. Their Wine is always *Burgundy*, and they are allowed but two Glaſſes at a Meal. They never taſte Beer, Cyder, or your made Wines, nor Lemonade, unleſs they have now and then a gaudy Day, which comes but ſeldom, or when they eat with the Duke *de Beauvillier:* They likewiſe never drink iced Wine, becauſe the Duke of *Burgundy* don't love it.

Thus much for their eating and drinking, as to their Exerciſe, for their Health ſake, they are of ſuch ſort, that a Citizen of *Paris* would ſcarce put his Children under the like Regimen, and it is to be confeſs'd, that were theſe Princes not ſo hail and healthy as they are, they would ſcarce be put to it neither.

They never put on their Hats when without Doors, unleſs when they are on Horſeback, or it rains, for be it never ſo hot, or cold, or windy

windy, they always go bare-headed; and they are now ſo much accuſtom'd to it, that they don't ſuffer the leaſt Inconvenience, in keeping their Heads uncover'd.

They never take any Kind of Phyſick, nor were they ever blooded or purg'd. They have now and then, 'tis true, been troubled with Fevers, and then they give them the Bark: But ſhould they be ſeiz'd with a violent Fit of Sickneſs, I make no doubt but they'd call in the Doctors.

As they take the Air every Day, both Summer and Winter, whether they walk or ride, they are permitted to uſe as much Exerciſe as they will, and though they put themſelves in never ſo great a Sweat, they don't ſhift their Linnen, unleſs when they have been at Tennis, and then they are allow'd to have a dry Shirt; but they are neither rubb'd with warm Cloths, nor ſuffer'd to lye down, by way of Refreſhment.

They run almoſt daily, 'till they are quite tir'd; and ſometimes go a hunting on Foot, for a whole Day together.

When they are at *Fountainbleau*, they go a Stag Hunting for ſeveral Hours together; I mean for the four Years laſt paſt. In a Word, they are educated, as if they were one Day to ſet up for hardy Champions; and the Duke of *Beauvillier* is ſo verily perſuaded, that an infirm Prince is good for nothing, eſpecially in *France*, where 'tis expected the King ſhould command

his Armies in Perſon, that it muſt be ſomething very extraordinary that ſhall oblige him to alter this his Method, and God be prais'd, hitherto he has had no Occaſion: On the contrary, the Princes are in ſuch perfect Health, and of ſo ſtrong Conſtitutions, that they never have the leaſt Ailing.

Now and then it happens, that they catch a ſlight Cold, but they don't uſe a bit the leſs Exerciſe for all that; unleſs their Cold is very bad indeed, they don't mind it. Thus much for their daily Recreations.

They all three riſe at the ſame Time, that is, preciſely at three Quarters after Seven, and by a Quarter after Eight, they are dreſt, and have ſaid their Prayers: Then they go to Maſs, and after that, to the *Dauphine*'s Levy; there they continue but a ſhort Space, and then go to the King's; where they ſtay 'till half an Hour after Nine, at which Time his Majeſty goes to Maſs. Each Prince then returns to his own Apartment, where they play for half an Hour with their Gentlemen Uſhers, and firſt Valet de Chambre; who with their Sub-Governours, or without them, are thoſe appointed to keep them Company. At Ten they betake themſelves to their Study, which holds 'till Noon.

Then they go to Dinner all together. The Duke *de Beauvillier* attends them when they eat in private, which is every Evening and Faſt Day; but when they eat in Publick, they are waited on by the Steward of the Houſhold, and

and in Form. They riſe from Table, a quarter before One, three Quarters being the Allowance for dining Time: Each Prince then retires to his own Apartment, with his Sub-Governours and Gentlemen, and there they write, dance and draw, 'till two a Clock.

Then they play at Tables, Cheſs or Cards, with their Sub-Governour and Gentlemen-Uſhers, for three Quarters of an Hour; after which, they go to their Book, if it's Summer, three Quarters after Two being too hot for walking; but in Winter they then take their Walk, becauſe 'tis Night before Five: So that from *September*, their Walking begins a Quarter before Three, 'till Five, and their Study laſts 'till Seven; and from *May*, their Study commences three Quarters after Two, 'till Five; and then they take their Walk 'till Seven. At Seven they have a Lecture read to them, on ſome diverting Subject; this continues three Quarter of an Hour 'till Supper time. About Eight they ſet down to Supper, from whence they go to their ſeveral Apartments, where they play at Cards, Cheſs, Billiards, *&c.*

At Nine, or a Quarter after, according as they have behav'd, they go to Bed, and ſometimes ſooner, by way of Puniſhment.

They take their Walk all three together, at leaſtwiſe when they have not made a *faux pas*, for in that Caſe they are ſeparated, and he that has misbehav'd, ſtays at Home, to his very great Mortification.

They never go abroad, either on Foot or Horſeback, without three or four young Noblemen in Company; but at all other Times, they have only their own Domeſticks about them; and neither Pages, nor any young Gentlemen are permitted to come near them.

They are never ſuffer'd to whiſper to each other, nor are any of the young Gentry, who walk or ride in their Company, permitted to whiſper to them; and of all their Domeſticks, only the Sub-Governours, Gentlemen-Uſhers, firſt Valet de Chambre, and upper and under Preceptor, and their Confeſſor, when he is preſent, are allow'd to whiſper to them, or ſpeak in private: And if any thing remarkable happens, the Duke *de Beauvillier* is to be made acquainted with it.

If either of the young Princes does any thing in Publick, which the Duke *de Beauvillier* may diſapprove, in his Abſence the Sub-Governour or chief Domeſtick in waiting may whiſper to him his Fault, and whenever it happens, that being in a private Manner told it, he does not take care to behave as he ſhould, he certainly meets with a proper Puniſhment. Thoſe who have the Charge of the Princes Education, having their Authority dependent on the Duke *de Beauvillier*, and conſequently no Power to act on their own Heads, the Duke is more exact and rigorous to inflict thoſe Puniſhments, which the Sub-Governours have threatned, than thoſe which the Duke himſelf

himſelf has, when a ſmall Fault has been committed in his own Preſence.

When a Fault is done privately, that is, in their own private Apartment, leſs notice is taken, and the Tranſgreſſion is much eaſier forgiven, than when done in publick.

When the Princes go to *Fountainbleau*, 'tis reckon'd a ſort of Breaking-up-time: Not becauſe they don't ſtudy as at other Times, at leaſt once a Day, but becauſe they go a hunting every Day, either with the King, or with the Dauphine; for which Reaſon they have leſs of their Book; the greateſt Part of their Time being taken up in theſe Diverſions.

Neither Feſtival Days nor Sundays, exempt them from their Study, they only hinder their Walk abroad, ſome of the grand Feſtivals excepted; the Service of the Church being then much longer, which happens but five or ſix Times a Year. The other Feaſt Days and Sundays, they attend only at low Maſs, as at other Times, going beſides either to Veſpers or Mattins.

Feſtival Days and Sundays, their Studies are upon religious Matters, as well as their Lecture at Evening.

Their Themes for Example, are taken from Treatiſes of Piety, and they tranſlate from the Bible, and the beſt *Latin* Fathers.

They learn *Latin* by Rote, and not by Grammar Rules, except the very firſt Rudiments; and the Reaſon why this Method is to be

be preferr'd, is, becauſe the painful irkſome Part is hereby remov'd, and their Studies render'd more pleaſant and agreeable; and this farther Benefit attends it, that they take as much Pleaſure at their Book, as their other Diverſions. It is true, the two eldeſt naturally take great Delight in Learning, and are already Maſters of the *Latin* Tongue; they write it with Eaſe, and elegantly, and make Fables and Dialogues, which they ſend to one another; the Matter as well as the *Latin* being their own Compoſure. They tranſlate *Latin* into *French*, and *French* into *Latin*. They are not ſuffer'd to make Verſes in either Language, becauſe it is ridiculous for a Prince to paſs for a Poet; but they tranſlate Poetry, and by the Knowledge they have of the *Latin* Tongue, they diſtinguiſh their ſeveral Beauties. They have already tranſlated *Virgil*, *Ovid* and *Horace*, and they are to conſtrue all the reſt.

The Books they learn are different, as muſt be ſuppos'd, by reaſon of their different Ages; but bating that, their Capacities are near upon an Equality. Indeed the Duke of *Burgundy*, as being the Heir Apparent, is inſtructed in ſome things, which are not ſo abſolutely uſeful to the other two.

They endeavour to inſtill into them, the greateſt Averſion imaginable to Pedantry: The Archbiſhop of *Cambray*, their Preceptor, being perſuaded, that a Prince had better be wholly ignorant of the *belles Lettres*, than be a Pedant; becauſe

becauſe it is ridiculous in a Prince to be characteriſed for his more than ordinary Acquirements, in any one Science not eſſential to him as a King; there being only three things abſolutely neceſſary for him perfectly to underſtand: (*viz.*) Hiſtory, Politicks, and the Command of an Army. The greateſt Care therefore is taken for their being well inſtructed in thoſe three, in other Knowledge they don't deſire they ſhould excel.

It is likewiſe taught them, how contemptible a Figure that Prince makes, who paſſes for a Poet, a Grammarian, a Mathematician, a Painter, a Philoſopher, a Muſician, a Divine, or even a Scholar, none of theſe Titles being worthy his Character, for that they are enjoy'd in common by great Numbers, and ſometimes by the moſt deſpicable of Mankind. But withal, it is requiſite the Prince ſhould be better acquainted with theſe ſeveral Arts and Sciences than any of his Courtiers are preſum'd to be, and to have ſuch a ſhare of Knowledge therein, as to be able to hold a Converſation with thoſe who are eſteemed Conoiſſeurs: But not to dive too deep into unprofitable Diſquiſitions, which waſt much time, too precious to be thus ſquander'd by thoſe of his Rank; they are therefore taught the moſt beautiful, curious, and profitable Parts in the ſeveral Arts and Sciences.

They have learn'd perfectly, for Example, Geography, and the uſe of the Sphere (I ſpeak of the two eldeſt) alſo antient and modern Hiſtory,

Hiſtory, the Mythology of the Antients; they know ſomething of Painting, Carving, Architecture, Fortification and Anatomy, and they are beginning to ſtudy the Law, not as it is taught in the Schools, they will only read over ſome good Treatiſe of the Law, which is carefully to be explained.

They are to be inſtructed, as far as is proper, in antient and modern Philoſophy, and the Mathematicks, for the two or three ſucceeding Years, whilſt they learn their Exerciſes. But the Duke of *Burgundy* is not to ſpend ſo much time as his two Brothers in theſe ſort of Studies, nor be ſo throughly acquainted with them, leſt his Knowledge therein ſhould make him too particular, and take up that time which may be employ'd much better, and more *a Propos*.

They have therefore begun to teach or explain to him Politicks and Trade, not by laying down general and idle Rules, as is the Method of the Schools, but by reading ſuch Books to him, as treat on theſe Subjects, wrote in different Countries, and by the ableſt Stateſmen, and making proper Remarks and ſuitable Reflections thereupon.

For this Purpoſe, one of the ableſt Men of the Age, is compoſing for the Uſe of this Prince, but what will not be made publick; a Compendium in Chronological Tables, of all that has paſſed in *Europe* ſince the Deſtruction of the *Roman* Empire, which will explain the Origin of the

the ſeveral European Nations now in Being, the Changes and Revolutions of Kingdoms, their Wars and Acquiſitions, their Loſſes, the Nature of their Commerce, the Names and Characters of all the Princes our Neighbours, their Intereſts, their Maxims, and the Alterations made in their Politicks; the whole brought down, and treated more largely, the nearer to our own Times: And what will render this Work infinitely curious and profitable is, that being compoſed for the ſole Uſe of the Prince, and by the Direction of the Duke of *Beauvillier*, who is a Miniſter of State, it will contain all the Treaties made by the ſeveral States of *Europe*; the Breach of Treaties, the Cauſes and Succeſſes of all the Wars, the Misfortunes attending them, what might have been done to prevent them, ſetting to open view the Letters wrote by Princes or their Prime Miniſters, which diſcover the ſecret Springs of Action, and their own private Ends and Deſigns, which they have followed, contrary to the good of the State, as alſo private Inſtructions left by Princes to their Children. As in the Account of *Spain*, for Example, the Inſtructions of *Charles* Vth, and thoſe of *Philip* IId, IIId, and IVth. In a Word, it will contain all that's neceſſary the Duke of *Burgundy* ſhould know of the Kingdom he is one Day to inherit, and of the Dominions and Territories of his Neighbours. The whole Truth being herein to be laid

laid open without any Deſign, it is eaſy to be judged the great Benefit and Emolument he will receive from this Undertaking.

Sometimes they hold an Argument upon theſe matters in which the Prince is to bear his part; in ſuch like Converſations they canvaſs the falſe Steps taken by Kings and Miniſters, and the Duke of *Burgundy* is to raiſe his Objections likewiſe; thus they diſpute the matter *Pro* and *Con*, and in the End of the Debate the Prince delivers his Sentiments before the reſt. He is alſo to remark their Faults in Government, what has cauſed them, and the Characters of the Princes, who have committed them. They endeavour to inſtil into him the greateſt Averſion to the falſe Maxims of the modern Politicks of *Machiavel* and others, and make him ſenſible that Truth and Juſtice ought to be the Foundation of all our Actions, to which End they produce a thouſand Examples of Princes, who have been ruined by following other Maxims, which they miſtook for good and true ones.

That he may the better know the Characters of the Princes, who have from time to time reign'd in *Europe*, they make him compoſe Dialogues of the Dead, in which he is to bring the contemporary Kings upon the Stage, where they are to recount the real Cauſes of all their Actings, and repreſent in the moſt lively Colours all their Defaults, and diſcover without any fear, the true Motives which induc'd them

to

to act as they did. Here likewiſe the lively Portratures of their Miniſters are faithfully drawn, their real Deſigns unmask'd; in ſhort, nothing is omitted which may contribute to an exact and perfect Knowledge of antient and modern Hiſtory, and the proper Reflections made upon the reading theſe Dialogues, ſerve to inform the Prince's good Genius and Judgment, and inſpire into him thoſe true Maxims by which he ought to govern, and a great Love for ſincere and ſolid Virtue, with a juſt Abhorrence of every thing that bears the ſemblance of Vice.

It is during the four Hours Study Morning and Evening, and ſometimes at his leiſure Hours, that the Prince is imploy'd in theſe uſeful Studies, care being taken to render them more agreeable by their great Variety; he is moſt delighted when intent upon them, and his *Latin* takes up but a ſmall part of his time, not more than an Hour and half in each Day.

They never let him get any thing by heart, eſpecially if he has no mind to it, becauſe it will take up a great deal of his time, and the Prince beſides has the Happineſs of having ſo good a Memory, that it is as difficult for him to forget any thing he has learn'd, as it is for others to retain it. And I muſt not omit to mention one thing very remarkable, that his Head contains ſo exact a Series of Chronology, that it may ſerve as Chronological Tables for the uſe of the whole Family.

Whenever

Whenever his Domeſticks diſpute upon any Point of Hiſtory, any antient Fable, any Painting or Piece of Tapeſtry Work, which may want explaining, or any thing elſe, with which he has been once made acquainted, they apply to him for their Information, and his Knowledge in theſe matters is always more infallible than that of his Teachers.

The Princes learn no other dead Language beſides the *Latin* Tongue, which they perfectly underſtand; they are not required to ſpeak it readily, only to write it elegantly and in purity.

In the Morning they make Themes, and in the Evening they tranſlate.

As for the living Languages they don't much deſire they ſhould learn them, becauſe, as they are never to travel, all, who come to Court, ſpeak either *French* or *Latin*; nevertheleſs they are to be taught a little *Italian* and *Spaniſh*, but not till they have finiſh'd their *Latin*, leſt their great affinity to the latter, ſhould any way corrupt their *Latin* Stile.

They are not to learn to play on any Muſical Inſtrument, for fear it ſhould engroſs too much of their time, and render them too particular: At preſent they only learn to Dance, to Write, to Draw; but in a little while they are to be taught Mathematicks, Fencing, Vaulting; and in a Year or Year and half, the two eldeſt are to learn to ride the great Horſe, and what is taught in the Manage.

The

The Duke *de Beauvillier* has never offer'd to whip or give the Ferula to any of the young Princes, judging theſe ſorts of Puniſhments to be by no means proper for Children of their Rank. On the contrary, he ſtudies to make them love him, in order to do them the greater Service, he treats them with the utmoſt Lenity. There are, however, ſeveral ſorts of Puniſhments which he inflicts as Occaſion requires.

One thing I think is worthy to be obſerv'd, that they are never puniſh'd for their Books, becauſe they always go to them with Pleaſure; care being taken to make their Study-time as agreeable to them as that imploy'd in their other Diverſions.

Whenever they are granted a Holyday, they apply themſelves but once that Day to their Studies, and then they hunt, that being the Diverſion which pleaſes them beſt. It is then alſo they dine after a more ſumptuous Manner.

I have ſaid nothing in this Treatiſe concerning their religious Education: I think the Method here taken is properly educating them in a Chriſtian-like Manner; and it is thought much better, in order to make them good Chriſtians, to inſpire into them virtuous Principles, and remove out of their Sight whatſoever may give ill Example, than to put them to practice external Mortifications and outward Devotions, which commonly produces no better effect in thoſe Children, who are burthened with performing theſe religious Ceremonies,

than to give them during their whole Lives after an Averſion, and ſometimes even the utmoſt Abhorrence to all real Piety. And it may be ſaid without Flattery, becauſe it is a thing well known to all the World, that never Princes received a more Chriſtian-like Education.

THE

THE OPINION OF *Roger Aſcham*, Eſq;

Concerning Double TRANSLATIONS.

PLINIUS SECUNDUS, a wiſe Senator of great Experience, excellently learned himſelf, a liberal Patron of learned Men, and the pureſt Writer, in my Opinion, of all his Age, (I except not *Suetonius*, his two Schoolmaſters *Quintilian* and *Tacitus*, nor yet his moſt excellent learned Uncle, the elder *Plinius*) doth expreſs, in an Epiſtle to his Friend *Fuſcus*, many good Ways for Order in Study; but he beginneth with Tranſlation, and preferreth it before all the reſt.

But a better and nearer Example herein may be, our moſt noble Queen *Elizabeth*, who never took yet *Greek* nor *Latin* Grammar in her Hand, after the firſt declining of a Noun and a Verb; but only by this double tranſlating of *Demoſthenes* and *Iſocrates* daily, without miſſing every Forenoon, and likewiſe ſome Part of *Tully* every Afternoon, for the Space of a Year or two, hath attained to ſuch a perfect Underſtanding in both the Tongues, and to ſuch a ready Utterance of the *Latin*, and that with ſuch a Judgment, as there be few in Number in both the Univerſities or elſewhere in *England*, that be in both Tongues comparable with her Majeſty. And to conclude in a ſhort Room the Commodities of double Tranſlation; ſurely the Mind, by daily marking, firſt, the Cauſe and Matter; then the Words and Phraſes; next, the Order and Compoſition; after the Reaſon and Arguments; then, the Forms and Figures of both the Tongues; laſtly, the Meaſure and Compaſs of every Sentence, muſt needs, by little and little, draw unto it the like Shape of Eloquence, as the Author doth uſe, which is read. And thus much for double Tranſlation.

A

LETTER

FROM THE

Marchioneſs de LAMBERT

To her SON.

AS I deſire nothing ſo much as to ſee you perfectly a complete Gentleman, let us ſee what are his Duties, that you may know your Obligations. I inſtruct my ſelf by theſe Reflections; perhaps I ſhall one Day be ſo happy as to change my Precepts into Examples. Thoſe who exhort others ſhould go firſt themſelves in the Way. An Ambaſſador of *Perſia* asked the Wife of *Leonidas*, Why they honoured Women ſo much in *Lacedemonia?* It is becauſe, ſaid ſhe, they alone know how to

make Men. A *Greek* Lady ſhewed her Jewels to *Phocion*'s Mother, and asked to ſee hers: She ſhewed her her Children, and ſaid to her, Theſe are my Dreſs and Ornaments; I hope one Day they will be all my Glory. But let us return to the Duties incumbent on Men.

The Order of which, is to know how to live with Superiors, Equals, Inferiors, and oneſelf; with Superiors, to know how to pleaſe without Meanneſs; to ſhew Eſteem and Amity to Equals; not to make Inferiors feel the Weight of Superiority; and to preſerve a due Dignity with oneſelf.

Above all Duties is the Worſhip we owe the Supreme Being. Religion is a Commerce eſtabliſh'd between God and Men; by the Graces of God to Men, and by the Worſhip of Men to God. Elevated Souls have Sentiments and a particular Worſhip far unlike that of the Vulgar. All proceeds from the Heart and goes to God.

Moral Virtues are in Danger in Entertainments. I do not require of you a Piety full of Weakneſſes and Superſtitions; I only require that the Love of Order ſhould make you ſubmit to God all what you know and think; that the ſame Love of Order govern all your Actions: It will give you Juſtice, and Juſtice aſſuredly brings along with her every Virtue.

The greateſt Part of young People now a-Days, fancy they diſtinguiſh themſelves by aſſuming an Air of Libertiniſm, which leſſens them however

however extreamly in the Eyes of reaſonable Perſons. It is an Air which no ways proves the Superiority of the Mind, but the irregular Sallies of the Heart. People never attack Religion when they find it not their Intereſt to attack it. Nothing is more happy than to have the Mind thoroughly perſuaded of it, and the Heart ſenſibly penetrated with it. This is at all times good; even they who are not ſo happy as to believe as they ought, ſubmit themſelves however to the eſtabliſh'd Religion. They know very well that what they call Prejudice, is of high Station in the World, and muſt be reſpected.

Libertiniſm of the Mind, and Licentiouſneſs in Manners, ought to be baniſhed the Reign we live in. The Manners of the Sovereign bear ſway, they enact what he does, and forbid that which he does not. The Faults of Princes double, and their Virtues receive new Birth by Imitation. Should the Hearts of Courtiers be never ſo corrupted, there reigns always at Court ſuch blameleſs Demeanor as quite covers Vice. We are happy in being born in an Age, wherein purity of Manners, and reſpect for Religion, are neceſſary to pleaſe the Prince.

I could, my Son, put my ſelf among the Objects of your *Devoirs*, but I would have all proceed from your Heart. Conſider attentively the Condition wherein your Father left me: I ſacrificed all my Eſtate to his Fortune; I loſt all at his Death, I ſaw my ſelf alone and with-

out Support; I had no Friends but his; I found few People knew how to be Friends to the Dead, and my Enemies were in my own Family. I had a Law Suit to maintain againſt powerful Adverſaries, which determined my Fortune: I had nothing on my Side but Juſtice and my own Courage: I gain'd it without running in debt, and without doing any thing that was little. In ſhort, out of my wretched Fortune, I made what poſſibly was to be made of it. As ſoon as it began to be better, yours employ'd my Thoughts. Give me in your Love, that which I gave you in my little Fortune: I will have no forced Reſpect, nothing but what comes from your Heart ſhall content me: Let your Sentiments come to me without being led by your Intereſts. In ſhort, take care of your Honour, and I'll take care of the reſt.

You know how to behave your ſelf in Relation to your Superiors. There remains only now the Knowledge of the Precepts of ſuch Duties as regard the Prince. You are of a Family which has ever ſacrificed to him their All. In reſpect to thoſe on whom you depend the chief Merit is to pleaſe. In Subaltern Employments you do not ſupport your ſelf, but by being agreeable: Maſters are like Miſtreſſes; what Service ſoever you have done them, they ceaſe to love you as ſoon as you ceaſe to pleaſe them.

There are ſeveral ſorts of Greatneſs which demand ſeveral ſorts of Homage. There is

real

real Greatneſs, perſonal, and that of Inſtitution. We owe Reſpect to Perſons of elevated Dignity, but this is only an exterior Reſpect. We owe an Eſteem, and a Reſpect of Sentiment to Merit. When Fortune joined with Virtue hath placed a Man in an elevated Station, it is a double Empire which exacts a double Submiſſion. But the Glitter of Greatneſs muſt not dazle you and caſt you into Illuſion. There are low and groveling Souls that are always proſtrate before Greatneſs: We muſt ſeparate the Man from Dignity, and ſee what he is when he is deſpoiled of it.

There is another Greatneſs very different from that which reſults from Authority. It is neither Birth nor Riches which diſtinguiſh Men; real and true Superiority amongſt them is Merit. The Title of an honeſt Man is far above all the Titles of Fortune.

In Subaltern Employments, wherein we are dependent, we muſt make our Court to Miniſters; but it muſt be done with Dignity. I ſhall never give Leſſons of doing any Thing mean and little; your Services ought to ſpeak for you, and not ill-placed Submiſſions. Perſons of Merit, who are attached to Miniſters, do them Honour: Slaves, who ſervilely follow them, render them little. Nothing is more agreeable than to be a Friend of Perſons in high Place; but you never arrive at that but through a Deſire to pleaſe. Let your Acquaintance be with Perſons above you. By this you

will

will accuſtom your ſelf to reſpectful and polite Comportment. With our Equals we neglect our ſelves, the Mind ſlumbers. I do not know whether one may hope for ſuch Things as Friends at Court.

As for Perſons eminent in Dignity, their Station diſpenſes with them from a great many Duties, and hides a great many Faults.

It is good to approach Men, to ſee them undiſguiſed, and with their every Day's Merit. Afar off the Minions of Fortune impoſe upon us. Diſtance places them in that Point of Proſpective which is favourable to them, Renown exaggerates their Merit, Flattery makes them Gods; approach them, you will find them no more than Men. What People do we find at Court!

To diſabuſe our ſelves in reſpect of Greatneſs, we muſt look upon it very near. You will ſoon ceaſe to fear or deſire it.

Let not the Faults of great Men corrupt you, but let them redreſs your own. Let the bad Uſe they make of Wealth, teach you to deſpiſe Riches, and regulate your Conduct. Virtue does not guide their Expences. Why, in the infinite Number of *Goûts* invented for ſoft Pleaſures and Voluptuouſneſs, never has yet one appeared for the Comfort of the Unhappy? Does not Humanity make us feel the Need of ſuccouring our fellow Creatures? Perſons of good Diſpoſitions of Heart are more ſenſible of the Obligation of doing Good, the leſs they

feel

feel the other Neceſſities of Life. MARCUS AURELIUS thanked the Gods that he had always done good to his Friends without making them wait for it. The Happineſs of Greatneſs is when others find their Fortune in ours. I cannot, ſaid that Prince, be affected with a Happineſs which no one partakes of but my ſelf. The moſt delicate Pleaſure is to give Pleaſure to another; but for all that, we muſt not ſet ſo high a Value on the Goods of Fortune: Riches never gave Virtue, but Virtue has often given Riches: And what Uſe alſo do great Men make of their Glory? They place it all in Pomp and outward Shew. Their Dignity grows heavy and weighs down others. In the mean while true Greatneſs is humane; it ſuffers it ſelf to be approached, it even deſcends to you. Thoſe who poſſeſs it are eaſy, and make others ſo. Their Elevation does not coſt them one Virtue; and the Nobleneſs of their Sentiments hath, as it were, prepared them for it, and uſed them to it. They are no Strangers thereto.

Titles and Honours are not Bonds to unite us to Men, or attract them to us: if we do not add to them Merit and Goodneſs, we eaſily miſs of them. We endeavour to acquit our ſelves of a Homage we are forced to pay their Rank; and in their Abſence give our ſelves the Liberty to judge and condemn them. If through Envy we deſire to diminiſh their good Qualities, we muſt oppoſe ſuch Sentiments, and do Juſtice

to

to their Merit. We often fancy it only tends to the Men, whereas it is their Places which are its Object. Never any who filled them, have been ſo happy as to pleaſe every one; and the World never did them Juſtice, but after they quitted them. Envy againſt her own Will pays Homage to Greatneſs, though ſhe ſeems to deſpiſe it; for to envy Places is to honour them. Let us not condemn through Chagrin and ill Humour agreeable Situations, which have no other Fault than becauſe we are not in them. Let us proceed now to the Duties of Society.

Men have found that it was neceſſary and agreeable to unite themſelves for the Common Good; they have made Laws to repreſs the bad; they have agreed amongſt themſelves upon the Duties of Society, and have fixed the Idea of Glory to the Practice of thoſe Duties. The moſt honeſt Man is he who obſerves them with the greateſt Exactneſs; we multiply them in Proportion as Men are more delicate and honourable.

Virtue holds them together, and is a kind of Alliance between them; and it is the Union of Virtues which makes extraordinary Men.

After having preſcribed ſuch Duties as were neceſſary to their common Security, they ſought how to make their Commerce agreeable; they eſtabliſh'd Rules of Civility and how to live.

To Perſons well born there are no Precepts to be given againſt certain Faults; there are ſome Vices which are unknown to Gentlemen and Men of Honour.

Probity,

Probity, Fidelity in keeping one's Word, Love of Truth; I believe I need not inſtruct you in any of theſe. You know a Gentleman knows not what a Lie is. What Praiſes are there not given to thoſe who love Truth? That Man, ſay they, is like the Gods; he does good, and ſpeaks the Truth. We muſt not however ſpeak always what we think, but we muſt always think what we ſpeak. The true Uſe of Speech is to ſerve the Truth. When a Man has acquired the Reputation of *True*, we might ſwear upon his Word, it has all the Authority of Oaths; we bear to what he ſays, a kind of religious Deference.

The falſe Man in his Actions is no leſs an Oppoſer to the Love of Truth, than he that is falſe in his Words; honeſt People, or Men of Honour, are never falſe, What have they to conceal? They ſuffer not ſo much as the leaſt Violence to make them ſhew themſelves, being aſſured that ſoon or late true Merit ſees the Day.

Be always aſſured your Faults will much ſooner be pardoned, than the Affectation of dreſſing up your ſelf with thoſe Virtues you have not. Falſhood is the Imitation of Truth. The falſe Man makes Uſe of Diſcourſe and Carriage, the true Man, Conduct. It is a long while ſince it has been ſaid, that Hypocriſy is a Homage which Vice pays to Virtue.

But to pleaſe it is not ſufficient to have the principal Virtues; we muſt alſo have agreeable

ble and engaging Qualities. When we aſpire to a great Reputation, we are ever dependent on the Opinion of others. It is very difficult to riſe to Honours by Services, if Friends and the manner of doing them do not make them be taken Notice of. I have already ſaid, that in Subaltern Employments we cannot maintain our Ground without knowing how to pleaſe; as ſoon as we neglect that, we are very little eſteemed. Nothing diſpleaſes ſo much as to diſcover too predominant a ſelf-Love, to make People ſee we prefer our ſelves to all Things as their Centre. We may diſpleaſe very much with a great deal of Wit, when we apply it for no other End than to find out the Faults of other People, and expoſe them to open View. As for thoſe who have no Wit, but at the Expence of others, they ought to reflect that there is no Man's Life ſo pure, as to give him a right to cenſure that of other Men.

Raillery, which makes a Part of the Amuſements of Converſation, is a Thing very difficult to manage. They who have Occaſion to ſpeak ill, and love Raillery, have a Malignity ſown in their Hearts. There is but one little Step to make from the mildeſt Raillery to Offence. Falſe Friends very often abuſing the Rights of Pleaſantry, really wound you; but the Perſon whom you attack, has the ſole Right to judge whether you do not over-act your Part, and exceed the Bounds of the *Pleaſant*. The very Moment you wound him, he is no longer barely

barely rallied, but actually offended. The Object of Raillery ought to fall on little Defects, at which the Perſon concern'd may be diverted and pleaſed himſelf. Delicate Raillery is a Compoſition of Praiſe and Reproof; it only touches upon little Faults, that it may the better dwell on the Detail of excellent Qualities. *Monſieur de la Roche-foucaut*, ſays, that Terms of Diſhonour offend leſs than Ridicule: I ſhould think as he does, becauſe it is not in the Power of any one to diſhonour another: It is our own Conduct, and not other Peoples Diſcourſe that do us Diſhonour. The Cauſes of Diſhonour are known and certain. Ridicule is purely arbitrary, it depends in the Manner that Objects preſent themſelves, the Manner of perceiving and thinking. There are People who always look through the Perſpective of Ridicule; it is not the Fault of the Objects, but the Fault of thoſe who look at them. This is ſo true, that ſuch Perſons who would be ridiculed in ſome certain Companies, ſhall be admired in others where there is Wit and Merit.

We always pleaſe and diſpleaſe by Humour, cloudy and uneaſy Humours which incline towards *Miſanthropy*, diſpleaſe very much. Humour is a Diſpoſition with which the Soul receives the Impreſſion of Objects. Mild Humours are wounded at nothing, their Indulgence ſerves them and lends to others what they want.

The

The greateſt Part of Men imagine that Humour cannot be wrought upon: They ſay, I am born ſo, and fancy this Excuſe gives them the Right of Impunity. Such like Humours moſt certainly have the Gift to diſpleaſe.

Men owe you nothing but in Proportion as you pleaſe them. The Rules to pleaſe are to forget one's ſelf, to bring others back to what concerns them, to make them content with themſelves, to make them valued and reſpected, and allow them thoſe Qualities which are conteſted with them; they believe you give them that which the World does not yield them. It is in ſome ſort to create their Merit when you heighten it in their Ideas and in thoſe of others: It muſt not be however carried on as far as Flattery.

Nothing pleaſes ſo much as ſenſible People who ſeek to unite themſelves to others. Act in ſuch ſort that your Comportment may offer Friendſhip and demand it; you cannot know how to be an amiable Perſon, but you muſt know how to be a Friend, and what Amity is. It is what corrects the Vices of Societies; it makes fierce Humours ſweet and mild; it humbles the vain Glorious, and reduces them to their proper Station. All the Duties of an honeſt Man, or Man of Honour, are circumſcribed by the Duties of a Friend. Amidſt the Tumult of the World, my Son, have ſome Friend, to make the Words of Truth flow into your Soul. Be docile to the Advice of your Friends; the Sight of their own Faults coſts

thoſe

thoſe nothing, who find in themſelves where-with to amend them.

Do not think you have done enough, as ſoon as you find you can do better: No One ſuffers Reprehenſion more mildly than he who moſt deſerves Reſpect and Praiſe. If you are ſo happy as to have found a virtuous and faithful Friend, you have found a Treaſure: His Reputation warrants yours; he will anſwer for you to your ſelf; he will ſweeten your Pains, double your Pleaſures. But to merit a Friend, you muſt know how to be one: Every Body complains that there is no ſuch Things as Friends; and yet ſcarce any one gives himſelf the Trouble to carry ſuch Diſpoſitions, as are neceſſary to make and preſerve them. Young People have Companions, very rarely Friends: Pleaſures unite them, and Pleaſures are not Tyes worthy of Friendſhip.

But I do not pretend to make a Diſſertation, I touch lightly on the Duties of civil Life; I ſend you back to your own Heart, which requires a Friend, and will make you feel the Neceſſity of having one. I leave it to your delicate Taſte to inſtruct your ſelf in the Duties of Friendſhip.

If you will be perfectly a Man of Honour, think of regulating the Love of your ſelf, and giving it a proper Object.

True Honour or Honeſty conſiſts in deſpoyling our ſelves of our own Rights, and reſpecting thoſe of others. If you deſire to be the only

happy Man, you will never be ſo: have you a Mind every one ſhould be happy along with you, they will all aſſiſt you.

All Vices favour ſelf-Love, and all Virtues agree to fight againſt it; Valour expoſes it, Modeſty humbles it, Generoſity diſſolves it, Moderation diſcontents it, and Zeal of the Publick Good ſacrifices it. Self-Love is preferring one's ſelf to others: We diſtinguiſh two ſorts of ſelf-Love; one natural, lawful and regulated by Juſtice and Reaſon, the other vicious and corrupted. Our chief Object is our ſelves, and we return not to Juſtice but by Reflection. We do not know how to love our ſelves, we love our ſelves too much, or we love our ſelves very ill: To love our ſelves as we ought, is to love Virtue; to love Vice, is to love our ſelf with a Love ill underſtood and blind.

We have ſeen ſometimes Perſons riſe by bad Ways; but it laſts not long, they deſtroy themſelves by the ſame Means, and with the ſame Principle that raiſed them. If you would be ſecurely happy, you muſt be ſo with Innocence; there is no Empire certain and durable but that of Virtue.

There are aimable Characters, which have a natural and delicate Agreement with Virtue. For thoſe to whom Nature has not made that happy Preſent, they have nothing elſe to do but to ſee with good Eyes, and to know their true Intereſt to correct an evil Inclination: Thus you ſee how the Mind rectifies the Heart.

The

The Love of Eſteem is alſo the Soul of Society, it unites us to each other, I ſtand in need of your Approbation, you have Occaſion of mine. In retiring from Men, we retire from Virtues that are neceſſary to Society; for when we are alone we neglect our ſelves; Company forces us to obſerve what we do.

Politeneſs is a Quality moſt neceſſary to Commerce, which ſets at work external Manners, which at the Bottom, aſcertain nothing. Politeneſs is an Imitation of Honeſty or true Honour, which ſhews a Man without, what he ought to be within: It ſhews it ſelf in every Thing, in one's Air, Language, Actions. There is a Politeneſs of the Mind, and a Politeneſs of Manner; that of the Mind, conſiſts in ſaying fine and delicate Things, and that of the Manner, to ſay Things pleaſing and with an agreeable Turn. I do not comprehend Politeneſs in that Commerce of Civility and Compliments which Uſe and Cuſtom have eſtabliſh'd; we ſpeak them without Thought, and receive them without Acknowledgment: We ſurfeit in this kind of Commerce, and nauſeate them by Experience. Politeneſs is a Deſire to pleaſe thoſe Perſons with whom we are obliged to live, and make in ſome ſort every Body contented with us: Our Superiors with our Reſpects, our Equals with our Eſteem, and our Inferiors with our Goodneſs. In ſhort, it conſiſts in the Attention of pleaſing, and ſaying to every one what is ſuitable to them; it ſets

a Value upon their good Qualities, and makes them ſee that it acknowledges their Superiority: When you have exalted them, they will ſet you off in your Turn; they will give you the Place you would yield to them; it is the Intereſt of their ſelf-Love. The way to pleaſe, is not to make People ſenſible of our Superiority, it is to conceal it. The greateſt Part of the World require only the Manner of pleaſing; if you have it not, your good Qualities muſt be as great again; you muſt have a great deal of Merit to pierce through a groſs Manner: You muſt not diſcover too much Attention for your ſelf, a polite Perſon has never any Time to make himſelf the Object of his own Diſcourſe.

You know what ſort of Politeneſs is neceſſary with Women. At preſent it ſeems as if young People had ſworn to be without it: This ſavours of a neglected Education; nothing is more ſhameful than to be willingly groſs and rude. But it is all in vain, they never will be able to take from the Sex, the Glory of having formed the moſt honourable Perſonages of paſt Ages. It is to them we owe the Sweetneſs of Manners, and that fine Delicacy of Sentiments, the Gallantry of Wit and Deportment. It is true, outward Gallantry is at preſent baniſh'd the World; Cuſtoms have altered, and every Body has loſt by it: The Women the Deſire to pleaſe, which is the Source of all their Charms; and Men, that ſweet agreeable Behaviour,

haviour, and delicate Politeneſs, which is no where acquired but in their Converſation. Moſt Men neither believe their Duty, Probity nor Fidelity; it looks as if they had Permiſſion to betray them without intereſting their own Honour. Whoever would penetrate this Conduct, would find it very ſhameful; the Men are faithful to their own Sex, becauſe they fear one another, and know how to do themſelves Juſtice; but they fail of this in Reſpect of the Women with Impunity and without Remorſe. The Probity then of the Men is only forced, it is rather the Effect of Fear, than the Love of Juſtice. Thus by examining cloſely thoſe who make a Profeſſion of Gallantry, we ſhall find them very often diſhonourable and diſhoneſt Wretches: They contract bad Habits, their Morals are corrupted, the Love of Truth weakened; they are uſed to neglect their Word and Oaths; What Dealing is this! The leaſt Evil you do, is to force Women from their Duty, diſhonour ſome, and make others deſpair; and often a certain Miſery is all the Recompence of a ſincere and conſtant Attach. The Men have no Right ſo much to blame Women; it is through them they loſe their Innocence. Were it not for ſome Women deſtined to Vice from their Birth, the others would live conſtantly in their Duty, were not great Care and Diligence employed to put them out of their way. But in ſhort it highly concerns them to ſtand upon their Guard. You know it is not

permitted to diſhonour them, if they have been ſo weak as to truſt you with their Honour; it is a Truſt which ought not to be abus'd; you ought to do it for their Sakes; if you have Reaſon to be glad: you ought to do it for your own, if you have Reaſon to complain. You know moreover, that by the Laws of Honour we ſhould fight with equal Weapons: You ought not then to do any Act of Diſhonour to a Woman on Account of her Love, ſince ſhe can never do any one in Reſpect of yours. I muſt alſo put you in Mind that you muſt never by any Means incurr their Hatred; it is lively and implacable. There are ſome Offences which they never pardon, and we hazard a great deal more than we are aware of by wounding their Honour. The leſs Noiſe their Reſentment makes, the more terrible it is, it grows the more enraged by being reſtrained. Never embroil your ſelf with a Sex which knows how to hate and be revenged. Otherwiſe Women are the Reputation of Men, as Men are that of the Women.

It is as rare a Thing to manage Praiſes, and thence beſtow them agreeably and with Juſtice. The *Miſanthrope* or Man hater, knows not how to praiſe; his Diſcernment is corrupted by his Humour. The Flatterer by praiſing too much, diſcredits himſelf, and honours no Body. The vain Glorious beſtows Praiſes with Views of receiving them; he diſcovers too much that he has not Sentiments productive of real Praiſe.

Little

Little Souls admire every Thing, becauſe they know not the Value of Things; they are not capable where to place Eſteem or Contempt: The envious Perſon praiſes no Body, for fear of making himſelf equals. An honeſt Man praiſes *a Propos*; he takes greater Pleaſure to do Juſtice, than to encreaſe his own Reputation by leſſening that of other Men. Perſons of Delicacy and Attention perceive all theſe Differences.

If you would have your Praiſes profitable, let them turn at what regards others, not your ſelf; you muſt know how to live with Competitors, nothing is more common than to deſire to raiſe ourſelves above them, or ſeek to ruin them. But there is a much more noble Conduct; it is never to attack them, but think always to ſurpaſs them in Merit. It is fine to yield them the Place you believe their due.

The Man of Honour, or honeſt Man, had rather be wanting to his own Fortune than Juſtice. Diſpute Glory with your own ſelf, and ſtrive to acquire ſuch Virtues as may heighten thoſe you already have.

You muſt alſo be very reſerved and cautious on the Point of Revenge: It is very often uſeful to make one's ſelf feared, but almoſt always dangerous to make uſe of Vengeance: Nothing diſcovers greater Weakneſs, than to do all the Evil we can. The beſt Way of revenging an Injury, is not to imitate him who has done it us: It is a Sight worthy an honeſt

Man, to oppoſe Patience to Paſſion, and Moderation to Injuſtice. A bridled Hatred places you above thoſe you hate. Do not juſtify your Enemies; do nothing that may abſolve them; they do us leſs hurt than our Faults. Little Souls are cruel: Great Men are full of Clemency. *Cæſar* ſaid that the ſweeteſt Fruit of his Conqueſts was to give Life to thoſe who had attempted his. Nothing is more glorious, more delicious than this ſort of Revenge; it is the only one Men of Honour allow themſelves. As ſoon as your Enemies repent, and ſubmit, you loſe all Right of Revenge.

The greateſt Part of Mankind, in Converſation, make uſe of nothing but the Weakneſſes ſubſervient to Society. Men of Honour are united by Virtue, the Common ſort by Pleaſures, and Villains by Crimes.

The Table and Play have their Exceſſes and Dangers: Love has his. We do not always play with Beauty; ſhe ſometimes commands very imperiouſly. Nothing is more ſhameful than in Wine to bury Reaſon, which ought to be the Guide of Man. To give our ſelves up to Voluptuouſneſs, is to degrade our ſelves: The ſureſt way we can take, is not to make our ſelves familiar with it: The Soul of a voluptuous Man ſeems to be a Burthen to him. As for Play, it is the Overthrow of all Decency and good Breeding: There the Prince forgets his Dignity, and a Woman her Modeſty. High Play comprehends all the Faults of Society. At certain

certain Hours the Word is given to ruin our ſelves and hate one another; it puts Probity to its greateſt Proof: Few People have preſerv'd its Purity in Play.

The moſt neceſſary Diſpoſition to taſte Pleaſures, is to know how to leave them. Voluptuouſneſs is a Stranger to reaſonable Perſons. Remember that after the greateſt Pleaſures, we expect either an Uneaſineſs to diſturb their Continuance, or ſomething highly diſagreeable to put a Period to them.

Wiſdom makes uſe of the Love of Glory to defend her ſelf from the mean Condition Voluptuouſneſs throws her Votaries into: But we muſt value her early to keep our ſelves from the Attacks of the Paſſions: In the Beginning they obey her, and at laſt ſhe commands them: They are much more eaſy to conquer than ſatisfy.

Defend your ſelf from Envy, it is the meaneſt and moſt ſhameful Paſſion in the World; it is always diſallowed. Envy is the Shadow of Honour, as Honour is the Shadow of Virtue. The greateſt Sign that a Man is born with great Qualities, is to be without Envy.

A Man of Quality cannot be aimable without Liberality: The covetous Man has a Right to diſpleaſe; he has in him an Obſtacle to all Virtue; he has neither Juſtice nor Humanity: The Moment we abandon our ſelves to Avarice, we renounce Honour. It has been ſaid that there

there have been illuſtrious Villains, but never illuſtrious Miſers.

Though Liberality be a Gift of Nature, yet if we have Diſpoſitions to the oppoſite Vice, we may correct them by Judgment and Reflection. The Miſer enjoys nothing. It has been ſaid, that Money is a good Servant, but a bad Maſter; it is only good but by the Uſe we know how to make of it. The Miſer is more tormented than the poor Man. The Love of Riches is the Beginning of all Vices, as diſintereſtedneſs is the Principle of all Virtues. Riches muſt find a great deal of Difficulty to be eſteem'd in the Order of good Things, to merit the chief Rank, though they are the chief Object of the Deſires of the greateſt Part of Mankind. However Virtue, Honour, and great Reputation, are far above the Preſents of Fortune.

The moſt ſenſible Pleaſure to Men of Honour, is to do good, and comfort the Miſerable. What Difference is there in having a little more Money, or to know how to part with it to pleaſe others, and to change it, for the Reputation of Bounty and Generoſity! It is a Sacrifice you make to your own Honour; take the Fund of your Liberality upon your ſelf: It is an excellent Frugality to raiſe you, and make your ſelf well ſpoken of.

A great Reputation is a great Treaſure. It muſt not be imagined that it is only in great Fortunes we can do good; every one can do it in

in their own Sphere with regard to themſelves and others. Imprint theſe Sentiments in your Heart, you will find wherewith to ſatisfy them: Occaſions offer themſelves to you, they ſpring up before your Eyes; and there are but too many unhappy People to ſollicit your Attention.

Liberality characteriſes itſelf by the Manner of beſtowing it. The Liberal double the Merit of the Gift by Sentiments; the Miſer ſpoils it by Regret: Liberality never ruin'd any one. It is not Avarice that raiſes Families; they ſupport themſelves by Juſtice, Moderation and good Faith.

Liberality is one of the Duties of a great Birth: When you do good, you only pay a Debt; but Prudence muſt be your Rule. The Principles of Prodigality are not ſhameful, but their Conſequences are dangerous.

Few People know how to live with their Inferiours: The great Opinion we have of our ſelves, makes us look upon that which is below us, as a different Species: Theſe Sentiments are contrary to Humanity. If you would acquire a great Name, you muſt be acceſſible and affable. The Profeſſion of Arms, does not diſpence with this. GERMANICUS was ador'd by his Soldiers: To know what they thought of him, he walked in the Camp at Night-time, he heard what they ſaid in their little Repaſts, where they gave themſelves the Liberty to judge their General. He went (ſaid *Tacitus*) to enjoy his Reputation and Glory.

We

We ſhould command by Example, and not Authority: Admiration forces Imitation much more than Command.

To live in the height of Eaſe, and treat hard their Soldiery, is to be their Tyrant and not their General. Learn with what Views Command was inſtituted, and after what Manner we ſhould conduct our ſelves therein. It is Virtue, the natural Reſpect we have for it, that makes Men conſent to obey; you are an Uſurper of Authority, as ſoon as you ceaſe to poſſeſs it on thoſe Terms. In an Empire, where Reaſon ſhould govern, every Thing ſhould be equal; and there ſhould be no Diſtinction made to any thing but Virtue. Humanity ſuffers on account of the extreme Difference which Fortune makes between one Man and another; it is Merit only which ought to ſeparate you from the Vulgar, and not Dignity, or Pride. Regard not the Advantages of Rank and high Birth, but only as the Goods of Fortune which ſhe lends you, and not as diſtinctions inſeparable from your Being, and making a Part of your ſelf: If your Blood exalts you above the People, think nevertheleſs what Analogy you bear with the generality of Men.

Know that the chief Laws which you ought to obey, are thoſe of Humanity: Remember you are a Man, and command Men. The Son of *Marcus Aurelius* having loſt his Preceptor, the Courtiers took it ill that he wept for him.

Marcus

Marcus Aurelius ſaid to them, ſuffer my Son to be a Man before he is an Emperor.

Forget always what you are the Moment Humanity requires it; but never forget that true Glory will have you always remember her. In ſhort, if you are in Authority, uſe it only for the good of others: Never let your Inferiors feel they are ſo, and live with them as you would have your Superiors live with you.

The Generality of Men know not how to live with themſelves; they think of nothing but flying from themſelves and ſeeking their Happineſs from without. You muſt, if poſſible, eſtabliſh your Happineſs within your ſelf, and there find an Equivalent of the Goods Fortune refuſes you; you will be thereby the more free. But it muſt be a Principle of Reaſon which muſt recal you to your ſelf, and not ſeparating from the Society of Men.

You love Solitude, you are reproached for being particular: I do not condemn that *Goût*; but the Virtues of Society muſt not ſuffer. Retire within your ſelf, ſays *Autoninus*; practiſe often that Retreat of the Soul; you will thereby renew your ſelf. Let ſome Maxim reanimate your Reaſon, and fortify your Principles. Retirement puts you into the Converſation of good Authors. Men of Ability do not heap Knowledge upon Knowledge, but they make choice of the moſt uſeful. Let your Studies ſpread themſelves all over your Morals, and the Profit of what you read turn into Virtue.

Strive

Strive to penetrate the firſt Principles of Things, and ſuffer not your ſelf too ſervilely to follow the Opinions of the Vulgar.

I ſhall adviſe you, my Son, to attend much more to the cultivating your Heart, than perfecting your Mind: This ought to be the Study of your whole Life. The true Greatneſs of Man is in the Heart: You muſt raiſe it, if you aſpire to great Things, and even dare to think your ſelf worthy of them. It is as honeſt to be glorious with our ſelves, as it is ridiculous to be ſo with other People.

Have ever ſuch Thoughts and Sentiments as are worthy your ſelf. Virtue exalts the Condition of Man, and Vice degrades it. If we were ſo unhappy as not to have an upright Heart, we ſhould for our own Intereſt redreſs it; we are not eſtimable but on the account of our Heart, and we are not happy but by it, ſince our Happineſs entirely depends on our manner of thinking.

If your Sentiments tend only to frivolous Paſſions, you are the Sport of thoſe vain Deſires: They preſent you with Flowers; but diſtruſt, ſays *Montaign*, the Treachery of Pleaſures. We ſhould only lend our ſelves to Things that pleaſe us: The Moment we give our ſelves to them, we lay the Foundation of Uneaſineſs and Regret.

Moſt Men employ the firſt Part of their Life to make the Remainder miſerable. You muſt not abandon Reaſon in your Pleaſures, if you

you would find her in Sorrows. In ſhort, guard well your Heart; it is the Source of Innocence and Happineſs. It is not paying too dear for the Liberty of the Heart and Mind, to buy it by the Sacrifice of Pleaſures, as ſaid a Man of great Wit: Never hope then to make an Alliance of Voluptuouſneſs with Glory; and the Charms of ſoft Eaſe with the Recompenſe of Virtue: But by abandoning Pleaſures, you will elſewhere find wherewith to make you ample Amends: A great many Things will do it; Glory and Virtue have their Delights, they are the Pleaſures of the Soul and Heart.

Learn alſo to fear and reſpect your ſelf. The Foundation of Happineſs is in the Peace of the Soul, and the ſecret Witneſs of the Conſcience. By the Word Conſcience I underſtand the inward Sentiment of a delicate Honour, which aſſures you that you have nothing wherewith to reproach your ſelf. Once more, how happy is it to know how to live with one's ſelf, to find our ſelves again with Pleaſure, to leave one's ſelf with Regret! The World then is leſs neceſſary to you. But take Care that this does not make you too much diſguſted. You muſt not make this Retirement from Men too ſenſible; they fly from you when you fly from them: You are neither of an Age nor Profeſſion to abandon them. But when we know how to live with our ſelves, and with the World: Theſe are two Pleaſures which ſupport us.

The

The Sentiment of Glory may do a great deal to contribute to your Happineſs and riſing in the World: But it may alſo make you unhappy, and of very little Eſteem, if you do not know how to govern it: It is the moſt lively and durable of all *Goûts*. The love of Glory is the laſt Sentiment which leaves us; but we muſt not confound it with Vanity.

Vanity ſeeks the Approbation of others, true Glory, the ſecret Teſtimony of the Conſcience. Strive to ſatisfy the Sentiment of Glory which is in you; make your ſelf ſure of this inward Teſtimony: Your Tribunal is within your ſelf, why then do you ſeek it elſewhere? You can always be a judge of your own Worth.

Let others diſpute your good Qualities, or they will not know you; be comforted herein: The Queſtion is not ſo much to appear an honeſt Man, as it is to be ſo. They who are not ſollicitous for the Approbation of others, but only of that which makes one merit it, acquire both.

The Idea of Honour contains three Things; The Sentiment of our Worth, the Love of our Duty, and the Deſire of being eſteemed This is what true Glory inſpires, and what we may know it by.

What Relation is there between the Grandeur of Men, and the Littleneſs of thoſe Things in which they glory themſelves? Nothing is ſo ill match'd as his Dignity, and the Vanity he draws from an Infinity of frivilous Things.

a Glory ſo ill founded is a Sign of a great Scarcity of Merit.

Perſons of true Greatneſs are not ſubject to the Dazzlings of vain Glory.

You muſt, if poſſible, my Son, be contented with your Condition; nothing is more rare, and more worthy of Eſteem, than to find People who are ſo. It is our own Fault: There is no Condition ſo bad, but has its good Side; every State has its Point of Proſpect. We muſt put our ſelves in it, it is not the Fault of the Situation, but our own. We have much greater Reaſon to complain of our Humour than our Fortune. We impute to Events, thoſe Faults which proceed only from our own Uneaſineſs and Diſcontent; the Evil is in us, let us not look for it elſewhere. By ſweetening our Humour, we very often change our Fortune. It is much more eaſy for us to fit our ſelves to Things, than to fit them to us. Very often too intenſe an Application to look for the Remedy, inflames the Evil; and the Imagination of keeping Intelligence with the Affliction, ſerves to fortify and confirm it. A ſedulous Attention to Misfortunes reveals and preſents them afreſh to the Soul. An unprofitable Reſiſtance retards the Habit it would contract with its Condition.

We muſt give way to Misfortunes, and remit them to Time and Patience; it is that alone can render them eaſy.

If you will do your ſelf Juſtice, you will be contented with your Situation. I dare ſay, after the Loſs you have ſuſtain'd, that had you had another Mother, you would have grieved much more. Be attentive to the Welfare of the State you are in, and you will be leſs ſenſible of its Troubles: A wiſe Man of equal Condition, has more Good, and leſs Evil. You muſt account no State without its Troubles; it is the Condition of human Life; nothing is pure, every thing mix'd. To pretend to unalterable Happineſs, is to deſire to be free from the common Law of Things. They who appear to you the moſt happy, if you could but ſee their Heart or Fortune, will no ways appear to be ſo: The moſt elevated are oftentimes the moſt unhappy. We are always agitated with great Employments, and vulgar Maxims; it is Reaſon only which frees the Soul from Care, and not Places. If you are wiſe, Fortune can neither encreaſe nor diminiſh your Happineſs.

Judge by your ſelf, and not by the Opinion of others. Misfortunes and Diſorders come from falſe Judgments; falſe Judgments, from Sentiments; and Sentiments, from the Converſations we have with Men: You return from them always more imperfect. To weaken the Impreſſion they make upon you, moderate your Deſires and your *Chagrins*, think that Times takes away your Troubles, as well as your Pleaſures; that every Inſtant, as young as you are, carries away

away with it a Part of your ſelf; that all things roll continually into the Abyſs of what is paſt, whence they never return. All that is greater than you are, finds no better Treatment than your ſelf. Thoſe Honours, Dignities, and Preferences eſtabliſh'd amongſt Men, are meer Shows, and Ceremonies void of Reality; do not fancy they are Qualities inſeparable from their Being.

You ſee how you ought to look upon what is above you. But let us not loſe the Sight of an infinite Number of unhappy People, who are below us: You owe to nothing but Accident, the extreme Difference there is between them and you: But Pride and the high Opinion we have of ourſelves, makes us look upon it as a Good due to the State we are in; and as a Robbery, what we have not. Nothing is more unjuſt.

Enjoy, my Son, the Advantages of your Condition, but ſuffer calmly its Troubles; remember that wherever there are Men, there are thoſe who are unhappy: Have, if poſſible, ſuch an Extent of Soul, as may make you look upon all Accidents as foreſeen and known. Remember, in ſhort, that Happineſs depends upon Manners and Conduct; but the Height of Felicity, is to ſeek it in Innocence; we never fail of finding it there.

AN

ESSAY

Towards an

Univerſal *and* Rational

GRAMMAR.

RAMMAR is a Word borrow'd from the *Greek*, which in *Engliſh* may be tranſlated *Literature*; and hence *Grammarians* were formerly call'd by the *Latins*, *Literatores*, becauſe they imploy'd their Time and Labour in duly conſidering the Uſe and Properties of Letters and Syllables, which are the Marks or Signs of the ſeveral Sounds that we make uſe of, to expreſs our Notions or Ideas to one another, in Words, Sentences and Diſcourſes.

Hiſtory,

Hiſtory, *Poetry*, and *Rhetorick*, are much more antient with moſt Nations, than *Grammar*, (conſider'd as an Art) which is the true Reaſon of ſo many Irregularities in all Grammars, and Exceptions from general Rules, becauſe that Art was ſuited to Language, and not Language form'd according to Art by Philoſophers and wiſe Men, but all Tongues had their Birth among the ignorant People, and Uſe gave the Stamp of Authority to the moſt irregular Expreſſions, and therefore 'twas not in the Power of any Mortal, however learn'd, to reduce them to any Rules without innumerable Exceptions; whereas, if a Language was made by learned Men, according to Biſhop *Wilkins*'s Directions in his Treatiſe *of an Univerſal Character*, the Rules of *Grammar* would be as little liable to Exceptions, as thoſe of *Arithmetick*.

There are many Languages not reduced to any Rules of *Grammar* to this Day, and before Mr. *Alexander Gill*, *Ben. Johnſon*, and Doctor *Wallis*, few undertook any Thing of this Nature for the *Engliſh* Tongue; and one may almoſt dare to affirm the ſame of the *German* and other Languages of *Europe*; and indeed it is a difficult Task to confine a living Language to Fetters and Chains, which will aſſert its Liberty in ſpight of Criticks and Grammarians.

The *Romans* knew nothing of its Critical Niceties, till *Crates Malotes*, Ambaſſador from *Attalus*, King of *Pergamus*, 583 Years after the Foundation of *Rome*, taught it in *Rome*, as

Suetonius informs us in his Book *of the Life of famous Grammarians:* Ever ſince that time the *Latin* Tongue has been disfigur'd by Thouſands of ignorant Grammarians, copying one another's Blunders, which lead the Learners into inevitable Miſtakes, by having more Regard to the obſcure Rules of Pedagogues, than to the diligent Reading and Imitation of *Latin* Authors, who wrote before the Tyranny of *Grammar* came to be ſo much in Vogue: And I am inclined to believe that thoſe dull Grammarians contributed as much, if not more, to the monkiſh Stile of ſubſequent Times, than the barbarous Nations of the *Goths* and *Vandals*; for, to write *Latin* by uncertain, and often falſe, Rules, and Words pick'd out of Dictionaries, is to build by a falſe Square, which cannot but make a very irregular Structure; ſo that we had no judicious Syſtem of Rules for learning *Latin*, till *Sanctius*, a *Spaniard*, printed his Commentary on the *Latin* Tongue, at *Madrid* 1560, who diſcovered the many Miſtakes of the antient Grammarians: Then followed *Gaſpur Scioppius*, and others, very excellent in their Kind, but of no Uſe to Children and Beginners, becauſe written in *Latin*; for to teach *Latin* by *Latin* Rules, is to explain one Obſcurity by another, and therefore very ridiculous in it ſelf, and not to be ſuffer'd by any People, but among thoſe who would have us ſubmit not only to a National *Grammar*, but likewiſe to National Prayers, in an unknown Tongue:

As Mr. *Johnson* in his *Grammar Commentaries* shews at large, and as I have my self observ'd in this Treatise.

Of the Parts *of* Grammar.

The Precepts of *Grammar* may be divided into four Heads, whereof the first teaches the true Spelling, and the Use of Stops in Reading, which is not only to give a proper Time for breathing, but to avoid Obscurity and Confusion of the Sense, in the joyning of Words together in a Sentence: This Part of *Grammar* is call'd *Orthography*, which treats likewise of other Marks in Writing and Abbreviation of Words, which are commonly taught in all *English* Schools, and are supposed to be known. The second Part considers the several Endings and other Properties of Words; as, *Number*, *Case*, *Gender*, *Declensions*, the *Times*, and *Moods of Verbs*, call'd *Etymology*.

The Third treats of the Agreement of Words in some third Property (as for Example, the Adjective and Substantive must be in the same Case, in the same Number, and in the same Gender) which the *Greeks* call *Syntaxis*. And the last Part is employed about *Quantity of Syllables*, and the Art of *Versifying*, call'd *Prosodie*, but of these more particularly in Order.

Whatever exists in the whole Universe, is either *a Thing* or *Substance*, or the *Manner* or

Quality of a Thing; the *Action of a Thing*, or the *Manner* or *Quality of that Action.*

In Conſequence of which there are theſe four principal Kinds of Words, a *Subſtantive*, an *Adjective* or *Accident*, a *Verb* or *Action*, and a *Particle* that never changes its Ending.

Theſe four kinds of Words are ſufficient to expreſs all the Ideas of Things, and the Judgments we make upon them, and render them intelligible to others, by Writing or Diſcourſe.

All theſe together, the Grammarians in obſcure Terms call'd *Noun*, *Pronoun*, *Participle*, *Verb*, *Adverb*, *Prepoſition*, *Conjunction*, *Interjection.*

I dare ſay that a Child would learn many hundred *Latin* Words, before he can underſtand theſe eight Terms: Nevertheleſs we are oblig'd to make uſe of theſe Terms, though obſcure in themſelves, that the Learner may not be ignorant of the Grammatical Language; for 'tis now become a great Part of Learning to ſtudy the Meaning of theſe perplex'd Terms, and a great deal of Time is ſpent therein which might be ſpent on the Language that we deſign to learn, if the Rules of *Grammar* were written in plain *Engliſh*, free from all Obſcurity of Terms. Till that is done I hope this Collection of Rules will be of uſe to the *Engliſh* Learner; which are drawn together from the beſt *Grammars* extant, but eſpecially from Mr. *Shirley*,

Shirley, and Mr. *Milton*, Author *of Paradiſe loſt*.

Of a Subſtantive.

A *Subſtantive* is any Name or Word denoting any Thing or Subſtance that we can conceive in our Minds, as a ſubject Matter, of which any Thing may be deny'd or affirmed; and though nothing is denied or affirmed, it wants no additional Word to make it intelligible; as, a *Man*, a *Tree*; and in *Engliſh* as *a*, *an*, or *the* before it, which can't be put before other Words, without ſpeaking Nonſenſe, or being unintelligible; as, *the Againſt*, or *an Againſt*, is Nonſenſe; and *a Great*, or *the Great*, is unintelligible, unleſs I add *Man*, *Tree*, or ſome other Name of Thing or Subſtance; as *a great Man*, *the great Tree*.

Subſtantives are of two Sorts, *Common* or *Proper*.

A *Common* or *Univerſal* Name or Noun, is a Word, which ſignifies ſome one kind of Things, and is common to all the Species of that kind; as the Words, *Man*, *City*, *Kingdom*, *Houſe*, *Table*, *School*, &c. *Man* is one kind of Thing, a *City* another, a *Kingdom* another, a *Houſe* another, a *Table* another, *&c.*

A *Proper* Name is a Word given to ſome one individual Thing, by which it may be known and diſtinguiſh'd from others of the ſame kind, to prevent Confuſion; as *Peter*, *London*, *England*:

Peter

Peter diſtinguiſhes the Man ſo call'd from other Men; *London* the City ſo call'd from other Cities; *England* the Kingdom ſo call'd from other Kingdoms.

Man is one kind of Thing; *Peter* is one of that kind, diſtinguiſh'd from *John* another, *James* another, *&c.* A *City* is one kind of Thing, *London* is one of that Kind, diſtinguiſh'd from *Paris* another, *Rome* another.

N. B. *If twenty Men were together, and all named* Peter, *no Buſineſs could be done till you gave each a more diſtinguiſhing Name, which diſtinguiſhing Word would become the* Proper *Name in that Caſe; as,* little Peter, great Peter: *In which Caſe* little *and* great *would become* Proper *Names.*

Obſerve, *Though there be but one* Sun, *yet it is not therefore a* Proper *Name, but a* Common *or univerſal Noun, becauſe it is one kind of Thing diſtinct from all others. And on the contrary, though there be many call'd* Peter, *yet it is not therefore a* Common *or Appellative Noun, becauſe it does not ſignify any one kind of Thing, being nothing elſe but a mere Sound, whereby one individual Thing is known and diſtinguiſh'd from others of the ſame kind.*

Obſerve, *Perſons have uſually two* Proper *Names, the former call'd the Name, and the latter the Sirname, or the proper Name of the Family;*

as,

as Martin Luther: *Some have three or more* Proper *Names*; *as*, Julius Cæſar Scaliger.

Obſerve, *Proper Names as ſuch, cannot be tranſlated from one Language to another; for if the Sound be chang'd, the* Proper *Name is loſt: Yet the* Latins, *to accommodate Foreign* Proper Names *to their own Idiom, do often add to them a* Latin *Termination*; *as*, us, a, um: *And Foreigners for the ſame Reaſon, do uſually cut off the* Latin *Termination from* Latin *Proper Names. Thus we ſay in* Engliſh, Mark, Rome, London: *in* Latin, Marcus, Roma, Londinum.

Of Number.

Subſtantives, in Reſpect of *Number*, are diſtinguiſhed into *Singular* and *Plural*.

A Subſtantive of the *Singular Number* denotes one Thing, as, *a Book*; A Subſtantive of the *Plural Number* is that which denotes more than one; as, *Books*. In *Engliſh* and *French* the *Plural Number* is uſually made by adding *S* to the *Singular*; as, *a Stone, a School*; in the Plural, *Stones, Schools*; *la Main*, a Hand, *les Mains*, Hands. Proper Names have no *Plural Number*, becauſe reſtrain'd to ſignify one Thing, unleſs in a *Metaphor*; as, Theſe are our *Cæſars* and *Alexanders*; that is, Men not inferiour to *Cæſar* and *Alexander* in heroic Actions and military Prudence.

There

There are ſeveral Common Names, never uſed in the *Plural*, not only in the *Latin*, but alſo in the *Engliſh*; as, *Honey*, *Wax*, *Butter*, *Gold*, *Silver*: Some never uſed in the *Singular*; *Bellows*, *Goods*, *Bowels*, *Snuffers*, *Sciſſars*; but it happens very often, that a Word that wants the *Singular* or *Plural* in one Language, has it regularly in another.

Of the Declining *of a* NOUN.

The *Declining* of a Noun is the Variation of its Endings, according to the various State or Caſe of the Thing ſignify'd by it.

In *Latin Grammar* every Noun or Name of a Thing is conſider'd in a ſixfold State or *Caſe*, to expreſs ſo many different relative Ideas, which, if every one of them had a ſeparate Word to expreſs it, there would be ſix times as many Words for the *Nouns* or *Names* of Things, and almoſt two Hundred times as many Words would be neceſſary to expreſs all the circumſtantial Ideas of *Verbs* or *Actions*, which would make the Learning of a Language impracticable: Therefore this Invention of *Caſes* and *Conjugations* is like ſhort Hand, where the ſame Letter with a little Variation in the Ending doth ſignify ſeveral Things: Theſe different States or Caſes are call'd the *Nominative*, the *Vocative*, the *Genitive*, the *Dative*, the *Accuſative*, and the *Ablative*.

A *Noun* is in the *Nominative* State or Caſe, when it only names the Agent, that comes before the *Verb* or the Word ſignifying an Action; as, the *Maſter reads:* Here I know *Maſter* is the *Naming* or *Nominative Caſe*, becauſe it is the Agent or Thing that reads, and comes in good Senſe before the Verb *reads.*

A *Noun* is the *Calling* or *Vocative* Caſe when it is a Perſon or Thing to whom we ſpeak, or call; as, *O! Maſter, I will obey:* Here I know, *Maſter* is in the *Vocative* Caſe, becauſe it is the Perſon to whom I ſpeak or call.

A *Noun* is in the *Genitive* Caſe when it is the *Poſſeſſor* of ſome other Thing *poſſeſſed*, and therefore is more properly called the Caſe *Poſſeſſive*; as, *the Maſter's Book*, or *the Book of the Maſter:* Here I know that *Maſter* is in the *Genitive* Caſe, becauſe it is the Subſtantive of the *Poſſeſſor*, and *Book* the Subſtantive *poſſeſſed*, for there can be no *Poſſeſſor* without ſomething *poſſeſſed*; in *Latin*, *Liber Magiſtri*, the Book of the Maſter: In *Engliſh* the *Genitive* is known by the Sign *Of.*

A *Noun* is in the *Dative* or *Genitive Caſe*, when it is the Thing to which any Thing is applied or given.

In *Engliſh* the Particle *to* or *for* comes uſually before the *Dative*; as, *this Book is profitable to the Maſter.*

A *Noun* is in the *Accuſative* Caſe when it is the Object of Action, or the Thing into which the Action paſſes, more properly called the *Pa-*

tient

tient or *Paſſive* Caſe; and then it uſually comes after a Verb of an Active Signification; *I love the King:* I know *King* (in this Sentence) is in the *Accuſative* or *Paſſive* Caſe, becauſe it is the Object of my Action, or the Thing I love, and comes after the Verb Active *love.*

A *Noun* is ſaid to be in the *Ablative* Caſe, when it comes after any of theſe Particles, *With, from, in,* or *by*; as, *I will go with the Maſter, I come from the Maſter:* It ſerves to expreſs ſeveral Relations or Circumſtances of Things that are not made out by the other Caſes, as ſeparating or taking away one Thing from another, which is denoted by the Word *Ablative,* and ſo far very properly call'd *Ablative:* But when the ſame Caſes, or *Latin* Endings, are made uſe of to denote the joining Things together, and other Circumſtances and Poſitions, the Word *Ablative* is an imperfect and improper Term; and it might as well be call'd in general the *Relative* Caſe.

Note, It is to comply with the *Genius* of the *Greek* and *Latin* we ſpeak of Caſes; for the *Northern* Languages don't vary the Endings of Words, but make Uſe of preceding Particles, as in the Engliſh *of, to,* &c. to expreſs the Relations of Things. But in *Latin,* if you would expreſs a Word in its various Relations, you give it different Endings or Caſes, according to five different Forms, which are call'd by the Grammarians the five *Declenſions*; as, *Muſa,* a Song; *Muſæ,* of a Song, &c. *Magiſter,* a Maſter

Maſter; *Magiſtri*, of a Maſter, &c. *Lapis*, a Stone; *Lapidis*, of a Stone; *Manus*, a Hand; *Manus*, of a Hand; *Dies*, a Day; *Diei*, of a Day.

The Subſtantive *Father* declin'd.

Nom. Sing. *a Father*; Voc. *Father*; Gen. *of a Father*, or *a Father's*; Dat. *to a Father*; Acc. *a Father*; Abl. *with*, *from*, *in*, or *by a Father*.

Nom. Plural. *Fathers*; Voc. *Fathers*; Gen. *of Fathers*; Dat. *to Fathers*; Acc. *Fathers*; Abl. *with*, *from*, *in*, or *by Fathers*.

In *Engliſh*, Subſtantives are thus regularly declin'd in both Numbers, and in other Languages agreeably to their *Genius* reſpectively.

Of the Genders of Nouns.

Gender in the *Greek* and *Latin* Languages, is a technical Term or Word of Art, ſignifying the Joining the Names of a Quality or Adjective with that Termination or Ending which the Nature of the Subſtantive requires in the *Greek* and *Latin*; (for the *Engliſh* is not embarraſs'd with it;) thus if the Word denotes a Perſon of the Male Kind, or any Thing conſider'd as ſuch, it requires the Adjective to be join'd with it in a Male Habit, call'd the *Maſculine* Termination; as for Example, if I would expreſs *a good Horſe*, in *Latin* I muſt ſay, *bonus Equus*; but if I would ſay *a good Mare*, I muſt

I muſt ſay *bona Equa*, which is the *Female* Ending; but when the Subſtantive is neither *Male* nor *Female*, that is of no Gender at all, it requires that the Adjective ſhould be join'd to it in another Ending different from the two foregoing, and therefore call'd the *Neuter* Gender or Ending; as, *bonum Regnum*: Whereas in *Engliſh*, without any of theſe Niceties, we properly ſay, *a good Horſe*, *a good Mare*, *a good Kingdom*; no Change being made in the Termination of the Word denoting the Quality or Adjective: But that which makes the Doctrine of *Genders* yet more perplex'd, in *Latin* and ſome other Languages, is, that a Word that is neither *Male* or *Female*, yet by the Caprice of Uſe and Cuſtom, is to be join'd with a *Male* or *Female*, Garb or Ending in the Adjective; as, *bonus Liber*, a good Book; *bona Navis*, a good Ship; where *Liber* and *Navis* are neither *Male* or *Female*, only that we conceive them as if they were *Males* and *Females*, without any Reaſon in Nature for ſo doing; and hence it is that the ſame Word is conceiv'd as a *Male* by one Author, and as a *Female* by another, which Sort of Words are ſaid to be of the *Common* Gender.

There are ſome Adjectives that have two Endings only, whereof one fits both the Word denoting the *Male* and the *Female*; as, *triſtis Dominus*, a ſad Lord; *triſtis Domina*, a ſad Lady; and *triſte Regnum*, a ſad Kingdom; and ſome of them are ſo complaiſant, as to conform them-

themſelves to all Sorts of Words with one Termination, in *Latin* as well as in *Engliſh*; viz. *felix Dominus*, *felix Domina*, *felix Regnum*; at leaſt in ſome Caſes, for in other Caſes they require two Endings; as, *felicem*, to be join'd with Words of the *Male* and *Female* Kind, and *felix* with Words of the *Neuter*, when coming after a Word ſignifying an Action: But to have a clear Notion what an Adjective is, it may be defined thus;

An Adjective *is a Word that ſignifies the Manner or Quality of a Thing, and may in good Senſe be declin'd with a Subſtantive, and without a Subſtantive cannot be underſtood*; as the Words *wiſe*, *fooliſh*, *white*, *black*; I know the Word *wiſe* is an *Adjective*; Firſt, becauſe it is the Manner or Quality of a Thing; Secondly, becauſe I can decline it in good Senſe with a Subſtantive; as, a *wiſe* Man; of a *wiſe* Man; to a *wiſe* Man; with a *wiſe* Man; But in this Sentence, *I have white*, it is not Senſe, unleſs I add ſome Subſtantive; as, *white* Paper, *white* Bread, *white* Linnen, *white* Hands, *&c.*

Adjectives in *Engliſh* receive no Alteration either as to Number or Caſe, but when they are put Subſtantively, they admit *S*, to make them Plural; as, *Secrets*, for the Plural of *a Secret*.

Of the Comparing of Adjectives.

Becauſe one Magnitude is bigger or leſs than another, Adjectives are diſtinguiſh'd into *Comparable* and *Incomparable*.

A *Comparable* Adjective, is that which in good Senſe admits before it the Particles *more*, *moſt*, or *very*; as, *hard*, *more hard*, or *harder*, *moſt hard*, or *hardeſt*. I know *hard* is a *Comparable* Adjective, becauſe I can ſay in good Senſe, *more hard*, *moſt hard*, *very hard*.

An *Incomparable* Adjective, is that which cannot in good Senſe admit before it the Particles, *more*, *moſt*, or *very*; as, *all*, *ſome*, *any*.

I know *all* is an *Incomparable* Adjective, becauſe I can't ſay in good Senſe, *more all*, *moſt all*, *very all*, &c.

Some Adjectives are irregularly compar'd in *Engliſh* and *Latin*; as, *good*, *better*, *beſt*; *bad*, or *ill*, *worſe*, *worſt*; *little*, *leſs*, *leaſt*; *much*, *more*, *moſt*.

The *Latin* and other Languages, have their different Ways of forming the *Comparative* and *Superlative* Degrees.

Of a Verb.

A Verb *is a Word that ſignifies the Action, Paſſion, or Being of a Thing, and may be conjugated or have its Endings chang'd in good Senſe, with a Subſtantive of the Nominative Caſe before it, and without a Nominative Caſe can't make Senſe*; as the Words, *run*, *read*, *teach*, &c. I know the Word *read* is a Verb, becauſe it ſignifies the Action of a Thing, and can be conjugated in good Senſe with a Nominative before it; thus,

I *read*

I *read*, thou *readeſt*, he *readeth*, we *read*, ye *read*, they *read*.

Or a *Verb* (*by Grammarians ſo call'd*) is a Word made uſe of when we affirm one Thing of another; as when I ſay, *a Man is rational*, the Faculty of reaſoning is attributed to, or affirm'd of Man; *I write*, is the ſame as, *I am writing*, where an Affirmation is imply'd: Or 'tis the denying one Thing of another; as, *John is not ſtrong*, where Strength is deny'd to belong to *John*; here the Attribute is affirm'd or ſeparated from the Subject, by the Help of the copulative Word *am*, in its ſeveral Terminations or Endings.

Verbs, as to their Signification, are diſtinguiſh'd into *Active*, *Paſſive*, and *Neuter*. A Verb *Active*, is that which denotes the Acting or Doing of its Subject or Nominative Caſe, and may in good Senſe have after it the Accuſative Caſe of its Object or Thing it acts upon, as the Verb *Call* is *Active*, becauſe I can ſay in good Senſe, I *call* thee, I *call* him, I *call* her.

A Verb *Active*, in reſpect of its Object or Accuſative Caſe, is diſtinguiſh'd into *Tranſitive*, or when the Action paſſes into another Subject; or *Intranſitive*, when the Action doth remain in the Agent.

A Verb Active *Tranſitive* is that which in good Senſe admits many Accuſatives, as the Verb active *Call*; for I ſay in good Senſe, I *call* him, I *call* Peter, I *call* John, *&c.*

A Verb Active *Intranſitive* is that which in good Senſe admits only one Accuſative Caſe, and that of its own Signification, or when the Action does not paſs into another Subject; as, the Verbs *run*, *go*, *live*, &c. I can ſay in good Senſe, I *run* a Race, I *go* a Journey, I *live* a Life; becauſe theſe are Accuſatives of their own Signification, and the Action remains in the Agent: But if I ſay, I *go* a Man, I *live* a Houſe, it is Nonſenſe, becauſe theſe are not Accuſatives of their own Signification, neither doth the Action go from the Agent into another Subject.

Every Verb that in *Engliſh* admits before it the Auxiliar or Helping-Words *do*, or *did*, in good Senſe, is a Verb Active, *Tranſitive*, or *Intranſitive*; as, *I do dye*, *I do grow*, *I do ſit*, &c.

A Verb *Paſſive*, is that which denotes the Paſſion or Suffering of its Subject or Nominative, nor can it in good Senſe admit of an Accuſative Caſe after it; as, *I am read*, *I am called:* In *Engliſh* the Verb *Paſſive* is always expreſs'd by two Words, the Verb *am*, and the Participle of the Preſent Tenſe, if either of theſe be wanting, it is not *Paſſive*.

A Verb *Neuter*, is that which neither denotes the Action or Paſſion of its Subject or Nominative Caſe, but only its being or Exiſtence; and in good Senſe it admits after it a Nominative Caſe, as the Verb *am:* I can ſay in good Senſe, I *am* he, not, I *am* him, &c.

Of

Of the Conjugation *or the Variation of the Endings of the* Verb.

The *Conjugating* of a Verb is the Variation thereof, according to its various Nominatives or Persons, and various Difference of Time or Tense, according to four different Forms in the *Latin*, and according to more or less Forms in other Languages; for the *Arabians* have no less than Thirteen *Conjugations*.

Nominatives, as they come before Verbs, are distinguish'd into three Sorts, call'd by Grammarians *Persons*, which are three in the Singular, and as many in the Plural: which are the Words, *I*, *thou*, *he*, with their Plurals, *We*, *You*, *they*, made use of, to prevent the Repeating often the same Words; as, *I*, saves the Trouble of nameing my self or the Person speaking; *Thou* and *You* are *Proxies* for the Name of him or them that are spoken to: But *He*, and *They*, represent all Names in general that are absent, or consider'd as such, and spoken of, and may be call'd *Attorney's* general which supply the Place of any Person or Persons, Thing or Things that are spoken of.

A Verb is said to be of the *first Person Singular*, that may in a good Sense be join'd with the Person speaking, or with its Substitute of the first Person Singular, *I*, as, *I teach*;

not, *I teacheſt*; becauſe *teacheſt* is not a Verb of the firſt Perſon Singular.

That Verb is of the *ſecond Perſon Singular* which can be join'd to the Perſon ſpoken to, or to *thou* its Repreſentative; as, *thou teacheſt*; not, *thou teach*; or *thou teacheth*: And ſo of the reſt.

The Moods or Modes of Verbs are Terms of Art, to ſhew in what Manner the Predicate or Attribute is join'd with its Subject, which are the *Indic. Imperat. Optat. Potential, Subjunct.* and *Infin.* The *Indicative*, when the Matter is ſimply declared to be ſo and ſo; as, *I teach*, or *am teaching*; *thou teacheſt*, or *art teaching*; or when it is in the Speaker's Power to have it be ſo, which Manner or Mode of ſpeaking is call'd the *Imperative* Mood, and when it is neither declar'd to be ſo, nor ſeems to be immediately in the Speaker's Power to have it ſo; then he can do no more but make out the Expreſſion of his Will by the Particles, *Would to God. May, might, if*, denote either the Poſſibility of the Attribute to be joyn'd to the Subject, or the Deſire of the Perſon ſpeaking; as, *Would to God, I did love*; or, *I can, may*, or *would love*; and theſe Manners of ſpeaking are commonly call'd *Optative, Potential*, or *Subjunctive*, becauſe ſubjoin'd in the *Latin* to ſome Particles that modify or ſhew that the Attribute is not join'd to, or ſeparated from the Subject abſolutely and neceſſarily, but only poſſible and conditionally. What Grammarians call the *Infinitive*

tive is an impersonal Verb, or rather a Noun Substantive indeclinable and indeterminate.

Of the different Times *or* Senſes *of a* VERB.

There are five Tenſes or Times; the *Preſent*, *Imperfect*, *Perfect*, *Pluperfect*, and *Future*.

The *Preſent Tenſe* ſhews that ſomething is now a doing; as, *I do write*; or, *am writing a Letter*, is the ſame as, *I do now write*, or *am now writing*.

The *Imperfect*, or *Preterimperfect Tenſe*, ſhews that ſomething was then a doing, or preſent at that Time which we ſpeak of; as, *I was writing my Letter when your Meſſenger came to me.*

The *Perfect* or *Preterperfect Tenſe* is that which ſhews that ſomething is already done and paſt; as, *I have written my Letter*, without Regard being had to any other Action.

The *Pluperfect*, or *Preterpluperfect*, is that which ſhews that ſomething had been done before an another Thing that was done and paſt; as, *I had written my Letter an Hour before your Meſſenger came unto me.*

The *Future Tenſe* is that which ſhews that ſomething is to come; as, *I ſhall write my Letter to morrow Morning.*

Of a PARTICIPLE.

That Part of Speech call'd by Grammarians *a Participle*, becauſe it has Caſes like a Noun

Subſtantive, and ſignifies Time as a Verb; is no more indeed than an Adjective, or Name of Quality, and therefore we ſhall ſpeak no more of it in this Place: The ſame may be ſaid of *Gerunds*; and *Supines* are but Nouns Subſtantives of the fourth Declenſion: For the ſame Reaſon we made no Mention in this Diſcourſe of *Pronouns*, becauſe they are properly all either Subſtantives, or Adjectives.

Of a PARTICLE.

A Particle *is a Word that ſignifies ſome Manner, Circumſtance or Connexion of Words and Sentences, and can neither be declined or conjugated in good Senſe*; as the Words, *wiſely*, *fooliſhly*, *with as*, &c. I know the Word *wiſely* is a *Particle*, becauſe it ſignifies the Manner of an Action; as, *I ſpeak wiſely*: And becauſe I can neither decline nor conjugate it in good Senſe; and ſo of all others.

Particles are of three Sorts; *Adverbs*, *Prepoſitions*, and *Conjunctions*.

An *Adverb* is a Particle that denotes the Manner or Quality of an Action, and with one Verb makes compleat Senſe; as, *ſwiftly*, *ſlowly*, *merrily*, *ſadly*, &c. I know *ſwiftly* is an *Adverb*, becauſe it compleats the Senſe with one Verb; as in theſe Sentences, A Horſe runs *ſwiftly*; a Fool ſpeaks *fooliſhly*; a good Scholar reads *diligently*.

A *Pre-*

A *Prepoſition* is a Particle that denotes ſome Circumſtance of an Action, and can't make compleat Senſe with one Verb without ſome oblique Caſe after it; as the Prepoſitions, *of, to, with, from, againſt:* Here I know the Particle *of* is a *Prepoſition*, becauſe I can't ſay in compleat Senſe, I ſpoke *of*, but, I ſpoke *of him*; not I ſpoke *of he*, becauſe *he* is not an oblique Caſe, but the Nominative, with which no *Prepoſition* can make Senſe: So, *with me*, not, *with I*; *from thee*, not, *from thou*, &c.

Obſerve, *The Nominative and Vocative are called* direct Caſes, *all the reſt are call'd* oblique, *or relative, as having a Relation to ſomething elſe.*

A *Conjunction* is a Particle that denotes the Connection of two Verbs, or (which is the ſame) of two Sentences together, and can't with one Verb compleat the Senſe, but leaves the Hearer in Suſpenſe till another Sentence be added; as the Particles, *when, whilſt, if, as, that*, &c. as in theſe Sentences, *When* I was ſick; *If* I live well; *As* I came home; *That* I may read, *&c.* where the Senſe remains imperfect, and leaves the Mind in Suſpenſe, till another Sentence be added; as, *when* I was ſick, I ſent for a Phyſician; *As* I came home, I met my Maſter; I will go to my Chamber, *that* I may read; *If* I live well, I ſhall die happily.

Obſerve, *Oftentimes the ſame Word is of different Parts of Speech, according to its different Signification, which muſt be diſtinguiſh'd by the Senſe of the Sentence in which it is; as the Words,*

Love,

Love, Work, Ring, Sound, *in theſe following Sentences*; *True* Love *is very rare*; *I* love *all good Men*; *I* work *a good* Work; *I loſt a* Ring; *I'll* ring *the Bell*; *I'll* ſound *an Alarm*; *I hear the* Sound *of the Trumpet*; *He is a Man of a* ſound *Judgment*.

Obſerve, *There are ſome Words that are Abbreviations of ſeveral Words in ſome one Caſe*; *as*, when, then, where, there, here, whither, hither, thither, whence, thence, hence, now, *&c.* When *ſignifies at which Time, or at what Time*; then, *at that Time*; where, *in which Place, or at what Place*; there, *in that Place*; here, *in this Place*; whither, *to what Place*; hither, *to this Place*; thither, *to that Place*; whence, *from what Place*; thence, *from that Place*; hence, *from this Place*; now, *at this Time*, &c. *They are commonly call'd* Adverbs *of* Time *or* Place; *but moſt Adverbs are derived of Adjectives*; *and in* Engliſh *they are uſually form'd by adding the Termination* [ly] *to the Adjective*; *as*, hard, hardly; meek, meekly, *&c.*

A Word that is not derived of another, is called a *Primitive* Word; a Word that is derived of another, is called a *Derivative*.

A Word that is not compoſed of two Words, is call'd a *Simple* Word; a Word that is compoſed of two or more Words, is called a *Compound* Word.

A Word of one Syllable is called a *Monyſyllable*; a Word of two Syllables, is called a *Diſſyllable*

ſyllable. Any Word of more than two Syllables, is called a *Polyſyllable.*

Interjections are only Signs of ſome ſudden Paſſion; as, of Joy or Grief, Pain or Pleaſure, Indignation or Admiration, or the like; and ought not to be reckoned among the articulate Sounds of any Tongue, as being the ſame in all Languages, and alſo common to Brutes with Men; as, *ha, ha, he; O, ho,* &c.

Of Syntax, *or* Joyning Words *in* Sentences.

Of *Syntax* there are two ſorts: *viz. Agreement*; as that between the Nominative Caſe and the Verb, in Perſon; alſo that between the Subſtantive and Adjective, in Caſe, Gender, and Number: And *Government*, or the Power that one Word hath to change the State, Ending or Caſe of another Word; as, *The Crown of England*, Corona Angliæ.

All the Rules of the *Latin Syntax* may be reduc'd to theſe twelve fundamental Maxims.

1. Every Sentence conſiſts of a Noun and a Verb; wherefore, if the Verb be not expreſs'd, it muſt be underſtood; as, *Dii meliora*, where the Verb *faciant* is underſtood.

2. Every Verb of a finite Nature hath before it a Nominative expreſs'd or underſtood; as,

as, *Amavi te*, where *Ego* is underſtood; in *Aiunt*, *Ferunt*, *Homines* is underſtood.

3. Every Verb of an Active Signification hath after it an Accuſative Caſe expreſs'd or underſtood; as, *Deum colo*, I worſhip God; *Vivit*, he liveth; where *Vitam* is underſtood.

4. As often as the infinitive Mood comes by it ſelf in a Sentence, there muſt be a Verb underſtood on which it depends; as *Ego illud ſedulo negare factum*, where *cœpi* is to be ſupplied.

5. Every Adjective hath its Subſtantive expreſs'd or underſtood; as *Patria*, where *Terra* is to be underſtood; *Triſte Lupus ſtabulis*, where *Animal* is underſtood.

6. Every Relative rehearſeth after it its antecedent Subſtantive; with which rehearſed Subſtantive it agreeth in Number, Caſe, and Termination of Gender: wherefore an Ellipſis is ſuppos'd, as often as the Subſtantive which ought to go before the Relative, and to follow it, either only goes before it, or only follows it; and a double Ellipſis, where it is expreſs'd neither before nor after it; as, *Vir ſapit qui pauca loquitur*, for *qui Vir*. *Populo ut placerent quas feciſſet fabulas*; for, *Populo ut fabulæ placerent quas fabulas feciſſet*. *Sunt quos Carriculo pulverem Olympicum collegiſſe juvat*; for,

Sunt

Sunt Homines quos Homines juvat collegiſſe pulverem Olympicum.

7. As oft as the Genitive Caſe is ſet with an Adjective or a Verb, it depends on ſome Noun underſtood; as, *ultimum demicationis*; where *tempus* is underſtood; *Eſt Regis*, where *Officium* is underſtood; *Accuſatur furti*, where *de crimine* is wanting; *Recordor tui*, where *Nomen* or *Statum* is underſtood.

8. Every Verb of the infinitive Mood hath an Accuſative Caſe before it expreſſed or underſtood; as, *Volo me facere*, or by an Ellipſis, *Volo facere.*

9. Every Noun Adjective of the Comparative Degree hath its Poſitive, to which it is compar'd, expreſs'd or underſtood; as, *Viſus eſt mihi triſtior*, ſc. *æquo*, or *ſolito. Ocyus, incubuere omnes*, where the Word *dicto* is underſtood.

10. Beſides the Noun, Verb, and Adjective, there are certain Particles, by which thoſe Parts of Speech are tied together as it were with Sinews, which when they are expreſs'd, the *Syntax* is regular, when ſuppreſs'd, it is figurative; as, *hac non ſucceſſit, alia aggrediemus via*; where *ergo* or *igitur* is underſtood; *Devenere locos lætos*, where the Prepoſition *ad* is ſuppreſs'd.

11. Every

11. Every Accuſative is govern'd either of a Verb Active, or of a Prepoſition either expreſs'd or underſtood; as, *En quatuor Aras*, where *video* is underſtood; *Eo ſpectatum ludos*, where *ad* is wanting; *pridie Calendas*, where *ante* is underſtood; unleſs, as we ſaid before, it comes before the Infinitive Mood.

12. Every Ablative Caſe is governed of a Prepoſition expreſs'd or underſtood; as, *Ægypto remeans*, where the Prepoſition *ab* is underſtood; *Plenus vino*, ſc. *de vino*; *doctior cæteris*, ſc. *præ cæteris*. Theſe Maxims are borrow'd from *Scioppius*'s Grammar.

When theſe Rules are not obſerved by Authors of great Reputation, the Conſtruction is ſaid to be figurative; as, either by imitating the *Greek* Style, or the antiquated Phraſe and Conſtruction of the *Romans* themſelves, before the *Latin* was brought to its Perfection, or by ſuppreſſing ſome Words for Brevity's ſake, or by abounding in too many; and laſtly, by changing the natural Order and Placing of Words in a Sentence.

FINIS.